

the Chaplain



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 NEW BOOKS • THOUGHT-STARTERS • POETRY
 EXCHANGE • NEWS OF DENOMINATIONS
 WISDOMS FROM CHURCH AND CHAPLAINCY LEADERS

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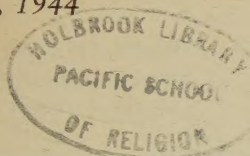
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VOL. 1

THE Chaplain

NO. 1

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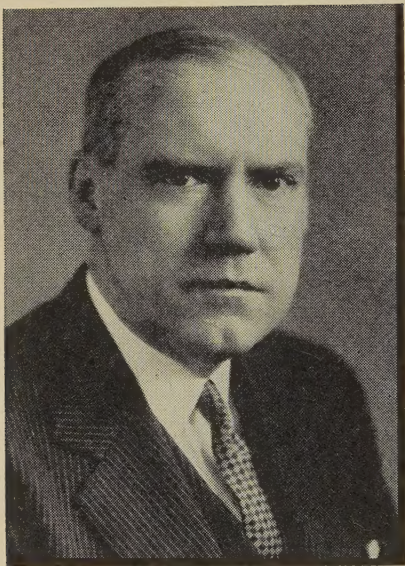
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- Chairman of groups sponsoring this magazine outlines three objectives guiding its policy

"A Dream Fulfilled..."

By WILLIAM BARROW PUGH, D.D.

Chairman, General Commission on Army and Navy Chaplains; Chairman, Service Men's Christian League

THIS first issue of THE CHAPLAIN fulfills a dream which I have had for months. Anyone who has had the privilege of meeting hundreds of chaplains, in this country and abroad, knows something of their problems and desires. Many times chaplains have said to me, "If the Protestant churches would only get together, and do something to emphasize the way in which chaplains of different religious points of view are associating in the attainment of a common religious purpose, how much it would strengthen the unity of our work!" The chaplains can testify, as few can, to the words of Jesus, "One is your Father, all ye are brethren." THE CHAPLAIN is being published by the churches represented in the General Commission on Army and Navy Chaplains and the Service Men's Christian League, as one of the means toward that end.

Those responsible for THE CHAPLAIN are hopeful that it may be able to stress three main objectives:

(1) *A keener realization of the necessity of Protestant unity.*

This war has done one thing—it has aroused the various denominations to the necessity of maintaining closer relationships with their chaplains. Where formerly the chaplains worked very much alone, often practically forgotten by their own church body, and

most overlooked by the Christian people of the land, there has been in the last three years an earnest effort on the part of most denominations to keep in close contact with those of their particular fellowship. There has, however, been a noticeable lack of any organized attempt by the churches to convey the realization of the United Protestant Church behind those who compose almost 70 percent of the total number of chaplains. Those in the chaplaincy, I know, understand the vital necessity for such united support.

(2) *An exchange of ideas for the immediate task.*

The Christian people at home do not fully appreciate the limited material available to chaplains in many places where they are stationed. More than once, in the far-off places, chaplains in speaking of resources for inspiration and guidance have said to me, "The well is certainly dry." With the limited facilities which some chaplains have, it is astounding what they are producing. There is no question, however, but what exchanges of ideas and methods, of sermon outlines and topics, and all those other things that are "the tools of the minister's trade," and which can be set forth in *THE CHAPLAIN*, will be of invaluable help.

(3) *Presentation of facts concerning postwar problems.*

While everyone is bending every effort to win the war in the shortest possible time, there is a realistic appreciation of the fact that the postwar world will present problems that must be studied now if they are to be satisfactorily solved. Referring to this, a newspaper correspondent recently warned thoughtful Americans, "What you put in the minds and hearts of our soldiers is just as important as the weapons you place in their hands—and possibly much more so." Certainly the cream of American manhood and womanhood is within the ministry of the chaplain. If the world of the future is to be a world worthy of the sacrifices that are being made for it, the Church and the chaplains must work together.

There is only this one thing to add: Never in the history of our beloved nation have so many been praying for the chaplains, that their courage and faith may be sustained and their work for Christ richly blessed.

If *THE CHAPLAIN* during the coming months can in some way convey the confidence and hope the Church has in you as its ministerial representatives in the armed forces, we will be very happy.

- TEXT: "In the year that King Uzziah died I saw the Lord."—Isaiah 6:1

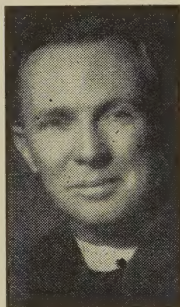
Treasures of Darkness

By THE RT. REV. THOMAS N. CARRUTHERS
Protestant Episcopal Bishop of South Carolina

I WONDER whether you have been startled by the contrast in this sentence: "In the year that King Uzziah died I saw the Lord." Isaiah's great vision of God came, not in a time of prosperity and ease, but in a day of darkness and disappointment. To understand the full force of the contrast we must bear in mind that Uzziah was a great and good king, upon whose leadership Isaiah had fastened all his hopes. The king had the universal confidence of his people. He had ruled wisely and well, and had steered the little nation through many a rough sea. More than that, he was Isaiah's personal friend. And now he was gone. It seemed to the young prophet that all the stars had faded.

And yet it was this very year of disappointment and sorrow which marked the turning point in Isaiah's life. It was from this hour of trial that he emerged the great spiritual leader of his nation and one of the great teachers of all time. So it often is in human life. A sorrow, a disappointment, a loss, a failure, is transformed into a thing of blessing, and life becomes richer and stronger because of it.

The Bible is filled with illustra-



tions of this truth. Elsewhere Isaiah represents God as saying to Cyrus, King of Persia, "I will give unto thee the treasures of darkness." And Joseph after his terrifying experience, despised by his own brothers, sold by them into Egypt, said to his brethren, "God hath made me fruitful in the land of my affliction." And the Epistle to the Hebrews says of Christ, "He was made perfect through the things that he suffered." We should not be surprised, therefore, that in his night of disappointment and sorrow Isaiah came into his richest experiences.

I

For one thing, it was in this night of disappointment and sorrow that Isaiah found HIMSELF. Not until that year did his work become clear to him, and not until that year did he recognize his power and usefulness. He had been going along easily, without any sense of mission. His potentialities were a locked up within him. But now they were released.

In many lives disasters have been made stepping-stones to larger usefulness and power. They buck up our routine of life and lead to

and larger one. Walter Scott, forced out of the field of poetry because, as he said, Byron had beaten him, turns to novel-writing and thus discovers his genius. Herbertson of Brighton, denied service in the army because of feebleness of body, becomes one of the greatest of British preachers.

It is not the untested who are the strong ones. It is those who have blazed their brave paths through hardship that seemed a wilderness. We are not contending that trouble always brings out a man's best. It depends, of course, on the way he handles his trouble. And if he handles it aright, it will do for him just what it did for Isaiah; it will help him to find him-

II

Again, in this night of disappointment and grief Isaiah found his FELLOW HUMAN BEINGS. He was led to a new sense of sympathy with struggling fellows. This young man belonged to the privileged class. His family lived "on the avenue." He had been brought up with a silver spoon in his mouth. He had never known by first-hand experience the difficulties and deprivations of the other half. But with the death of his friend and hero Isaiah, all this was changed. He was called upon to champion the cause of all his needy and underprivileged brethren.

How often trouble passes us over to a deeper and more understanding sympathy! The author of *The Bridge of San Luis Rey* has written a three-minute play imagining three characters: the angel who troubled the waters of

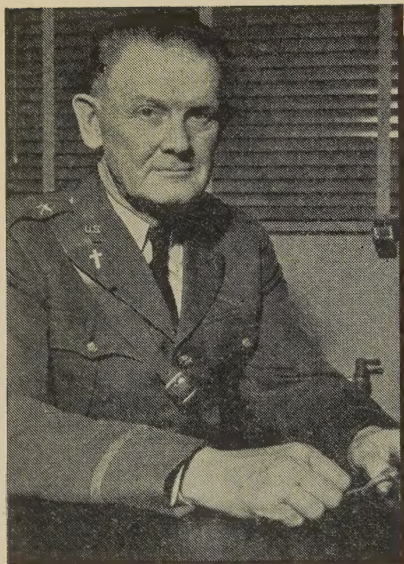
the pool of Bethesda, a man just healed emerging from the pool, and a doctor afflicted all his life who rails bitterly because he never happened to be at the pool when the waters were troubled. "Why," he asks, "could I not be plunged beneath the waters and be healed?" The angel answers, "Had you been healed, you could not heal."

III

Once more, in this night of disappointment and sorrow Isaiah found God. This discovery outweighed all the others. "In the year that King Uzziah died I saw the Lord." Before, he had known God at a distance; now he knew him intimately and near.

How frequently this is true! Suffering leads not only to a deeper sympathy but to a profounder faith. And the faith which a man finds in suffering is his own, as no light-hearted casual creed can ever be. The great faith of Israel was wrought out not in the prosperous, balmy period of King Solomon's reign, but in the difficult experiences of the Assyrian invasion and the Babylonian captivity.

In the Book of the Revelation there is a vision of the redeemed singing their praises to God. Among them were a number who seemed to have unusual glory—a great multitude which no man could number. The question is asked, "Who are these?" And the answer is given, "These are they which come up out of great tribulation." They had come to their glory by the road of difficulty. God had given unto them "the treasures of darkness."



GREETINGS FROM T

“This New and Important Link...”

*“Many whom you serve today
will be tomorrow’s leaders”*

Says
BRIG. GENERAL WM. R. ARNOLD
Chief of Chaplains, United States Army



IT is a genuine pleasure to congratulate the General Commission on Army and Navy Chaplains and the Service Men’s Christian League for undertaking this new project of supplying a periodical especially for chaplains. This publication will, no doubt, become an important link between the organizations sponsoring it and the chaplains. It will also form a bond among the chaplains themselves.

I also appreciate this opportunity of extending cordial greetings to the many chaplains who will receive this publication. Our corps has grown to such extent that it is impossible to know all of you personally. Every opportunity to greet you and to contact you is welcomed. Such contacts are mutually helpful in order that the mission of our corps may be accomplished.

Due to your loyalty and devotion, the Chaplains Corps is serving faithfully wherever our troops are found. I know that you will continue in the same spirit and welcome every assistance which will help you solve your problems or make you more proficient in the performance of your duties.

Your work becomes increasingly important, for many of those whom you serve today will be the leaders of tomorrow. As these men and women return they will remember the work of their chaplains. I am confident that your ministry will be of such a nature that the good reputation of our corps will continue in the memory of those whom you now serve.

*“Will Help to
Strengthen
Ties”*

*“Evidence of your Church’s
continuing interest in you”*

Says

CAPTAIN ROBERT D. WORKMAN

Director, Chaplains’ Division, U. S. N.



WITH this first issue of THE CHAPLAIN comes further evidence of the desire of your church to keep in close touch with you and your work. Your effectiveness as a chaplain representing the church which gave you to the service will be increased as this bond between you and your church is strengthened.

I am constantly inspired by the generosity and concern exhibited by the various church organizations toward our chaplains. One of the best ways to express appreciation for this is by writing to them and by keeping them informed of latest mailing addresses.

It is my earnest prayer that this publication will act as an effective agent in preserving and strengthening the ties which bind us to our church and that each chaplain will gain inspiration from its pages.

The General Commission on Army and Navy Chaplains, the Service Men’s Christian League, your denominational commission and the folks in the home church are all vitally concerned with your ministry in the service. They want to be sure that you know you are constantly remembered in their thoughts and prayers, that your welfare and the welfare of the men you serve are close to their hearts.

Because we oftentimes are great distances from home, because mail is frequently slow and because our duties are all-absorbing, we sometimes do not keep in as close touch with our church groups as we should. The hearts of the folk at home are at the front with you

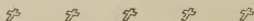
and your men. Mail from you, through your church press, your denominational commission, the General Commission, the SMCL and the home church is indeed as welcome to them as is their mail to you. It is important, therefore, that chaplains do their part in keeping this channel open. Many of you have kept this channel open. The results have been a source of real inspiration. This is evidenced by many fine letters you have written which have been shared with me by church members and church officials.

At this very moment we are approaching the most critical phase of our period of service. The acceleration of the sphere of our war efforts is such that the number of men

going into combat each day staggers our thinking.

With our success in arms, comes ever-increasing battle casualties. Every day of the war adds to our list of men disabled mentally and physically. The challenge to service presented by this is, and should be, a sobering thought for every chaplain in the uniform of his country.

Surely it behooves us all to take this challenge to our hearts and to contemplate seriously our obligations to God and country. Let us pledge ourselves to the task before us and pray that God will give us spiritual courage and strength of body and mind to enable us to measure up to this unparalleled challenge.



» A SOLDIER made us wonder about things the other day when he wrote us from Presque Island, Maine: "I have been appointed to assist the chaplain here. I work in the officers' barracks. . . . I can do all things through Christ which strengtheneth me."

» IT'S BEEN HINTED that some chaplains' preaching is like the gun-work of the soldier who was approached by a heated non-com from the rifle range. "Hey, you rookie!" yelled the sarge, "do you know where your shots are going?" "Nope, Sarge," replied the kid, "but they sure leave here with a heck of a bang!"

» THE WEARY and tax-conscious parishioner who mistakenly made out his check and handed it to his pastor gave the latter an unconscious tribute when he wrote it payable to "Collector of Eternal Revenues."

» SPEAKING OF DEGREES and such reminds us of the father who came into his small son's room to find him laboriously lettering out on his table the initials: "M.D., D.D., L.L.D."

"Well, well, Son," said the father who had just acquired his D.D., "do you know what those letters mean?"

"Sure, Dad," replied the boy in deflationary eagerness. "They mean 'Mairzy Doats, Dozy Doats and Little Lambsy Divey.'"

» SOME CHAPLAINS object to rehashing old sermons. As for us, we've felt some of them could stand a second use. Reminds us of the farmer who was surprised to find his new hand, a town girl, giving one of the cows a drink from her milking pail.

"What are ye doin' that fer?" he demanded.

"Well," explained the girl, "the milk seemed pretty thin to me, so I thought I'd better run it through again!"

You're Abraham's true descendent,
going out not knowing whither . . .

"A Date With the Gulf Stream"

By PROF. HALFORD E. LUCCOCK, D.D.

Divinity School, Yale University

A FEW years ago a little ship put out from a port on the Gulf of Mexico, headed for a port on the northeastern coast of the United States. The ship was not only small and much thrashed for wear; it looked like something left over from Admiral Farragut's attack on New Orleans in the Civil War. Quite a crowd of friends of the skipper, and a chorus who came to jeer, gathered for the embarkation. They had a lot of sport.

"You won't get anywhere in that tub," was the cheering send-off. "Oh, yes, I will," confidently replied the skipper.

"What makes you think so?" he was asked by many of the bystanders.

"I've got a date," he replied. "I've got a date with the Gulf Stream." And he had!

The skipper was a mariner, first class. He knew his winds and water. He had a definite date with a power greater than himself or his little craft. He was not sailing only under his own wit or the momentum of his engines. He had a date with a power not of himself which made his marine "righteousness."



The fortification which that skipper found in his confidence in his "date with the Gulf Stream" comes, I think, close to the experience of every chaplain in the armed forces. It relates not so much to his ministry to others, at least primarily, as to his own inner fortitude and replenishment.

It concerns the inner spring out of which any lasting and adequate service to others must come if it is to come at all.

The chaplain, like the foreign missionary, is of all ministers today the true descendant of Abraham, in that he goes out not knowing whither he goes. One thing is sure: he is "out of soundings," out of touch with the familiar land on which he has trod all his ministerial life. Even the channel buoys seem to take part in the cruise. There are no familiar procedures, and few familiar scenes.

He is between two worlds—one dead, and the other, if not exactly "powerless to be born," at least dim and untried. He is a long way from home, not merely physically but from the home of familiar tasks. And that at a time when he is faced with the greatest demand for

the fortification of other lives that he has ever met.

It is certainly true, then, is it not, that the chaplain's first and deepest need is for the renewal of the sense that, however uncharted the sea or land over which he travels, he has a "date with the Gulf Stream," a date with God? He does have a certain date with many other things—a date with danger, a date with disease, a date with trouble, and often a date with death around him. No one can be sufficient for these things unless he also has, in the inner recesses of his heart and mind, a date with God.

CONSIDER A BIT of the experience of another minister who went out, on sea and land, into ways and work that he never knew before—the Apostle Paul. He too went into a new continent, from Asia to Europe. He had seen a vision of a man needing help, as the chaplains have seen it. He sailed from Troas to Philippi. On arriving he had to face the disappointment of what must have seemed an anticlimax. He found no multitude waiting at the port. There were just a few women holding a prayer meeting. A pretty slim beginning for the evangelization of a continent! But, also, God was at the dock to meet him. And with that faith he began there. Later he arrived in Italy to begin the most important invasion of that most invaded land on the face of the earth. Paul's invasion of Italy—a one-man invasion—was the most important "combined operation" ever carried out on a foreign shore, when we remember the forces he brought into the life of Europe and the West. Paul landed

in chains, but he landed in force. He landed alone, but God met him at the beachhead.

As it was in the beginning—so now. You have a date with a God who will meet you on any landing-beach. If men can go into action of any sort with that assurance as the deepest thing in their minds and hearts, they go in force.

This does not mean that they can count on God for safety for themselves or the men in their outfit. Our God is not a sentimental teacher who takes care of his "teacher's pets." He is not an immoral God. The depths of superstition into which faith can descend under war conditions has been illustrated by a letter included in a recent volume of authentic letters from men in the army and navy. One wrote home: "God has certainly been good to me: I got some Chesterfields yesterday."

But it does mean that men in the line of God's service can be sustained by the same hope that sustained Paul, that the bottom cannot drop out of things, because God is the bottom as well as the top, and that the ultimate bottom of things is the Everlasting Arms.

How CAN this fortification of a "date" with an unfailing God be sustained by a man, overcrowded with work, in unaccustomed surroundings, and without all the familiar props? The only answer is an old one. If anyone had a new "trick" to announce for that need we would all know that it was "phoney." The reliance is to bring oneself freshly into touch with the experiences which make for a sustaining faith. A hint may be found

a recent tribute given by a Hollywood movie actress to a director of a picture. She said, "He was the only director I ever had who took the time to recall, at the beginning of every shot, just what the whole story was about. So," she added, "we never went off on our own stage business and forgot the whole drift of the story."

That is a basic word for any teacher. Take time to recall what the "whole thing" is about. Thus we will see as though we had never seen it before, that we are in the

hands of a God whose resources, as well as whose love, fail never. Thus we may escape what must be one of a chaplain's inevitable dangers—that of living a minimum life in a time of maximum demand.

A recent advertisement proclaimed: "The minute-man is the man of the hour." True! The man who can fence off minutes for the renewal of his life which is hid with God will be the "man of the hour"—the man sufficient for any hour that comes and who will not be afraid "with any amazement."



"Let's Give Them Faith, Not Fetish!"

By CHAPLAIN LOUIS H. VALBRACHT, USN

WHAT seeds of danger are we sowing in the hearts of young men when we send them into battle armed with faith in a God of miracles? Is such a young man on the field of battle. He charges up the enemy trench, armed with the firm conviction that, because he has faith in God, no harm can come to him. See him cut down by the vicious fire of his heathen enemy and then, in the last fleeting moments of his life on earth, he turns his face away from God. He is saddened, disillusioned. Somebody has lied to him. God has failed him. There really is no God.

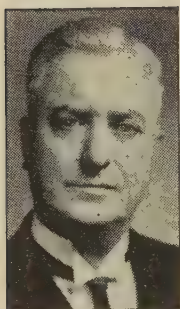
On the other hand, picture a young man to whom has been preached and taught the true gospel of salvation by grace through faith in Jesus Christ. He has no illusions about the fact that he might be wounded or killed. He doesn't think that he leads a charmed life. Then if danger, wounds or death come, he is ready to meet them. In

the last moments of life he may turn his face towards the Saviour whom he loves. In the promise of his Saviour he finds peace with God. Firm in his mind is the promise of his heavenly Father that he will be with him, no matter what the situation. He can say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." His heart may be filled with joy and hope as he hears ringing in his ears the gracious invitation, "Come, ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world."

Let us then preach and teach, not a God whose mighty hand will turn the bullets in their courses to protect his children, but rather of a loving father who goes with his children and makes them ready to meet what comes.

Let us give them faith, not fetish!

—From *The Lutheran*



TO CHAPLAINS *Near and Far...*

By BISHOP
EDWIN F. LEE

Director, General Commission on Army and Navy Chaplains

IT is a rare privilege to enter upon a close relationship with several thousand chaplains in the Army, Navy, and Air Forces. One who served in the AEF in World War I has, I presume, some right to claim kinship with you men—I claim it as a brother minister, as a sharer in service to men in the armed forces around the world, and as a fellow-American citizen.

America has called to high service you men who have assisted in the organization of forces that have gone from America as well as you who serve in those outlying spots where you are able personally to trim the lamps that they may be lighted as our country's flag is unfurled in some far-away center.

As we contact some thirty church groups in this General Commission on the chaplaincy, we who are directly related to the Washington office are frequently impressed by the fact that it is a great unified service. As a matter of fact, it is obviously the finest expression of *unity in service* among our Protestant churches. That will be true not only during this period of hostilities, but for years to come. This unified approach will be especially valuable in the Veterans' Hospitals

where some of the choicest personalities in the Chaplains' Corps may find a rich avenue of service.

You chaplains are given, as one of your major tasks, the maintenance of morale. Your chief service is to provide stimulation of interest and opportunity for expression of the religious life of all Americans in the armed forces. Every wise chaplain, however, recognizes that he must first see that his own spiritual life and morale are sustained. One who has the ability to tap hidden spiritual resources can then be a great servant to those in spiritual need.

It is unwise to indulge in undue wishful thinking, but there is clear evidence that we are entering the final stages of this present war, on all fronts. We earnestly pray that this final stage may not be unduly prolonged. Your services will be especially needed during these days that call for continued heroic devotion. It will doubtless help each one of you, however, to begin to think of the demands that will follow the cessation of hostilities. In the last war the period of demobilization taxed every chaplain to the limit.

It is not too early to give definite thought to the part each of us may play in the rebuilding for world peace. You and your associates have been fighting strenuously to regain liberty. It will doubtless be true that eternal moral and spiritual vigilance will be required to maintain throughout the world the liberty which frequently must be *strenuous* liberty.

... A Symbol of CHURCH UNITY

IN the stage play *Green Pastures*, the Lord reminds Gabriel that being God is no picnic. Being a chaplain is no picnic either, and many a chaplain has found that the tools used in the pastorate must be resharpened and their cutting-edge made more keen for his GI audience.

The Service Men's Christian League was organized on November 11, 1942, as the agency of the Protestant Churches of America to provide programs, literature and other helps as chaplains needed them. No agency then in existence had this as its sole purpose. The chaplains said, "Give us some instruments which are inter-denominational in character, evangelical in message, GI in language."

The Service Men's Christian League has the result, and many of you know the history of the rather amazing growth and expansion of this organization. If you don't know its history, you are doubtless aware of its present status in the service—about two thousand SMCL units now in operation; thousands of Bible study, Sunday school and other devotional groups using *The Link* and League literature; *The Link* magazine now being distributed at the rate of 350,000 copies a month; a clearing-house operating for literature service, including a monthly mailing of special pamphlets and facts, and recently, in co-operation with the Army and Navy YMCA, and the Salvation Army, a religious film service in full swing.

The League has become the "service" agency of the churches.

By REV.
IVAN M. GOULD

*General Secretary,
Service Men's
Christian League*



However, the leaders of the SMCL long have been conscious of one serious omission in its program. There was nothing provided for the *teachers* of these service men. Now, in co-operation with the General Commission on Army and Navy chaplains, the SMCL is able to help remedy the situation. *THE CHAPLAIN* becomes the "elder brother" to *The Link*. It is a further instrument put in your hands by the churches of America.

The significance of *THE CHAPLAIN*, however, is not all on the surface. While the assistance it will render army and navy chaplains should not be minimized, its true importance lies deeper. It is a symbol that some thirty church groups in America, even with their differences and sometimes with their pride in those differences, can unitedly accomplish a task which has not been done by any single group. It is a symbol of the ecumenical nature of the Church of Christ. It is a symbol of the future, born out of the exigencies of war, but heralding the time when there will be more unity and more common action on the part of Protestants in this country.

For this reason, the SMCL is proud to join with the General Commission in presenting this publication.

THEY SAID IT!

- *An apt quotation is oft as good as an original remark*
-

Pray not for lighter burdens but for stronger backs. —THEODORE ROOSEVELT

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops; one little sin indulged makes a hole you could put your head through. —CHARLES BUXTON

The happiness of your life depends upon the character of your thoughts. —MARCUS AURELIUS

A profound conviction raises a man above the feeling of ridicule. —JOHN STUART MILL

If a man has any religion, he must either give it away or give it up. —BISHOP WHATELY

"He who knows the Bible and nothing else is better educated than he who knows everything else and does not know the Bible." —WILLIAM LYON PHELPS

The strength of a country is the strength of its religious convictions. —CALVIN COOLIDGE

Prayer is the key of the morning and the bolt of the night. —HENRY WARD BEECHER

It is possible in these days of Christian civilization to live a moral life without Christ, but we ought to be too proud to draw thus upon the bank of the saints. —SHEILA KAYE-SMITH

Christianity has not been tried and found wanting; it has been found difficult and not tried. —G. K. CHESTERTON

The way of the Cross is the only one that can lead to world fellowship and peace. —CHIANG KAI-SHEK

Be sure to put your feet in the right place, and then stand firm. —ABRAHAM LINCOLN

Some people in church look like guests at a royal banquet, who couldn't afford to be left out, but have been forbidden by their doctor to eat anything. —W. R. MALTBY

I would rather be able to appreciate the things I cannot have than to have the things I cannot appreciate. —ELBERT HUBBARD

Prayer, worship, and the practice of the presence of God are not, as is often supposed, ways of escape from reality, but the means by which we keep in touch with the only reality which is worth talking about. —W. B. SELBIE

Christians are like the first half of a round-trip ticket: not good if detached. —ROBERT E. SPEER

Mankind divides itself into two classes, benefactors and malefactors. —EMERSON

A pagan is one whose activities do not go beyond his own selfish interests. —EMORY ROSS

The truest end of life is to know that life never ends. —WILLIAM PENN

Where you are is of no moment but only what you are doing there. —PETRARCH

Every thing great is not always good, but all good things are great. —DEMOSTHENES

First the man takes a drink; then the drink takes a drink; then the drink take the man. —JAPANESE PROVERB

"God helping me, I shall never make
a craven apology for my profession!"

A Preacher . . . Unashamed

By BERNARD C. CLAUSEN, D.D.

Euclid Avenue Baptist Church, Cleveland

WE live in a world which seems to be engaged in a gigantic conspiracy to make a preacher feel ashamed. The movies never place a preacher on the screen without a sneer, unless they are deliberately catering to church trade and do not dare really express themselves. Caricaturists choose a scathingly pitiful type when they are forced to represent the sentiment of the clergy. Scandalously low salary levels in average computations place the minister at the very bottom of the list in the eyes of men who see significance in money returns. Disparaging comments offered in stores which are conscious of beautiful charity, and which have a right to all the credit they can get, make clergymen feel like dependents upon industrial organization.

And when a young man of any particular promise threatens to enter the ministry, there are some pious prayers of thanksgiving, and some saintly words of encouragement, but the people of affairs on whose word he relies for substantial judgment in other realms flood him with commiseration and pity. His college class is aghast at the



pitiable waste of possibilities. His relatives sacrifice him with many tears, as if he were entering a lion's den. The highway into the ministry is hung with drooping crepe and echoes with the lugubrious strains of Chopin's "Funeral March."

Perhaps it is better so. Perhaps unworthy men, who had not caught the significance of the cross of Jesus, might be lured mistakenly down the road into the sacred calling if there were less gloom spread about the entrance. And that, of course, would never do. We need heroes in the ministry. And we have succeeded in making it almost forbidding enough to ensure the exclusion of anybody else.

But the tragedy of the present situation is revealed when one examines what happens to the ministers, once they have passed the mystic gate which excludes all but heroes. The initiation over, one might suppose that they would be allowed to see things fairly and enjoy their fate. Not so. They are hounded by their humiliations. They are expected to dress in some distinctive garb so as to make possible a certain lowering of the voice

when they appear. They are set off in a corner, as if they were too good for the common exchange of men's conversation, but in reality they are being put to bed like young children when the adults really get down to business.

Is it any wonder that, after the years, they begin to show the tragic droop of the shoulders and the pulpit smile with which the cartoonists have endowed them? Is it any wonder that they become somewhat accustomed to an unprotested compliance with the conditions of banishment? The world has its way with them. Pity has its just fruition in pitiablebleness. And preachers grow ashamed.

LIKE A CHILL BREEZE from a snow-capped mountain hurling itself into the sun-kissed languor of a Mexican noon, comes the text of Paul, "I am not ashamed!" It wakes us, and sends cold shivers down our torpid spines, and gets us up from our siesta of humility in a moment of rousing. "*I am not ashamed!*" It was defiance hurled at pagan Rome, in the name of the Master of men. But modern preachers must take it upon their own lips, or the Church of Jesus will suffer shame and defeat. God helping me, I shall never make craven apology for my profession. The might of modern world-encircling nations can make imperial Rome into a petty province. The comforts and ingenious devices of a Roman neighborhood become crudities of a childish blunder when compared with the necessities of a modern home. And all the knowledge of Rome seems like the first sentences of a child's primer when we survey the conti-

nents of truth which men's minds have explored since then.

Yet I can utter, fearlessly, to a civilization whose glory dwarfs the boasts of Paul's metropolis, the defiance of his own lips, "I am not ashamed." Men tell me that this is an unprecedented age of organized contribution to the treasure-house of general wealth. They say that no man has a right to survive unless he can produce. They say that the drones in the hive must be driven out by the slow process of economic elimination, and they look at me with sinister intent, satisfied in their own minds as they see ministers' salaries being cut to the starvation-point. But I defy them. Their talk sounds like an echo from wealth-cursed Rome. There is no man who works harder and who contributes more to the wealth of the world than the intelligent and enthusiastic Christian minister. Give us a few more years, and the pendulum which is now unfair toward the ministry will swing the other way. It is even now on the downward stroke, and a new generation will confirm the ministry with economic tribute to its producing and conserving power.

BEFORE THE magnificent array of imperialistic national ambitions and the flaunting beauty of majesty, I preach Jesus—*unashamed*. For his kingdom has seen the boasts of other empires become empty vaporings and the cities of ancient monarchs become heaps of dust. Before the soft comforts of this amazingly ingenious age, I preach Jesus unashamed, for I know that faith in him has made life glorious in prison cells and solitary caves o-

persecution; and that men who
 ed to live without him have had
 their transient joys turn to ashes
 their tastes. Before a world wise
 with the wonder of science and
 discovery, inquiring, revealing,
 searching, arranging, labeling, and
 marketing, I preach Jesus un-
 ashamed. For I know that the
 knowledge which he teaches is as
 eternal as the hills, as necessary
 as bread and water to the life of
 the soul, fundamental in its under-
 standing of all other truth, and minis-
 tering to the whole world of truth-
 seekers.

BUT BEST OF ALL, I preach Jesus
 unashamed even when I hear the
 empty achieving boasts of men who
 are tasting the delights of other
 work. When men grow rich around
 me, I count the gold of souls won
 for him. When men count fame as
 their portion, I find my glory in
 the oncoming victory of Jesus.
 When men talk to me of the thrill
 of invention, I bend my mind to

the translation of his way into word
 and life. And when they sing of
 joy, I show them a letter which
 came to me yesterday, a letter from
 a traveling man who wandered
 into my church with a companion,
 both of them strangers in a strange
 city last Sunday. They sat in the
 far corner of the gallery through-
 out the service, and left at the
 benediction, to walk and talk
 through the long afternoon about
 the substance of the gospel which
 they had heard preached. The com-
 panion had been strangely im-
 pressed with the claims of Jesus,
 and told of his frank and sudden
 loyalty. Twenty-four hours later
 he was killed in a railway accident,
 rejoicing that the few moments of
 preaching had solved for him the
 hitherto inexplicable riddle of a
 baffling life.

There is no joy to compare with
 the joy of a preacher. Hear it,
 young men, from honest lips, made
 eloquent by their honest joy. I
 preach Christ, unashamed!



The Newer "Relativity"

☉ BEING A LOVER OF FREEDOM, when the revolution came in Germany I
 looked to the universities to defend it, knowing that they had always
 boasted of their devotion to the cause of truth. But no; the universities
 immediately were silenced. Then I looked to the great editors of the
 newspapers, whose flaming editorials in days gone by had proclaimed
 their love of freedom; but they, like the universities, were silenced in
 a few short weeks. Then I looked to the individual writers who, as
 literary guides of Germany, had written much and often concerning
 the place of freedom in modern life; but they too were mute. Only the
 Church stood squarely across the path of Hitler's campaign for sup-
 pressing truth. I never had any special interest in the Church before,
 but now I feel a great affection and admiration because the Church
 alone has had the courage and persistence to stand for intellectual
 truth and moral freedom.

• First of a three-part series on

Creating the ATMOSPHERE for Worship

By ALBERT W. PALMER, LL.D.

President, Chicago Theological Seminary

SOME of you who read these words may note with interest and even a certain degree of incredulity that the man who writes on "Creating the Atmosphere of Worship" comes from Chicago. What can a man know about worship who comes from that gigantic, sprawling, dirty, noisy city? "Hog butcher of the world," "Freight handler of the nation" Chicago undoubtedly is, but hardly a place where one would turn for help about how to create an atmosphere of worship. Why not? Perhaps just because in Chicago we have to struggle against an unpromising environment we may have something all the more constructive to say to men like chaplains who also have to create an atmosphere of worship, not in the still hush of great Gothic cathedrals, but in the hurly-burly of an army camp or on shipboard, in jangle or field.

I. THE PLACE OF WORSHIP

Ideally, of course, worship would take place on a sunny hilltop or in a church or chapel set in a garden with an open window looking out on a snow-clad mountain peak or a quiet forest-girded lake. But no chaplain expects such a scene for worship. He has to struggle with noise, confusion, an improvised setting and often an all-purpose room, unless he is so fortunate as to have

a regular chapel at an established post or base.

He may well remember, however, that many other ministers besides chaplains have had to struggle with this problem. I have a friend who was pastor of a little church in a frontier community in Wisconsin where his church had to worship in the bare and ugly little town-hall given over all the week to traveling shows, dances and political rallies. But he had the wit to win. He went out into the deep woods round about and cut fir boughs with which to make a background. Then he conjured up a table and made it beautiful with pine-bark and placed on it a hand-made cross of white birch. Thus he really said to everyone who came in: "This hall has been transformed; it is no longer what it has been all the week; it is now a place of beauty and a shrine for worship."

There are at least three things one should always strive to achieve in the place where worship is to be held:

(1) *It should be scrupulously clean.* Soap and water may prepare the way for worship, and a broom may prove to be a religious symbol.

(2) *It should be as orderly as possible.* Chairs in regular rows, books properly distributed, everything arranged "shipshape and Bristol fashion," as a sailor would

ay, all emphasize the fact that someone takes the occasion seriously and has made careful preparation for it.

(3) So far as possible, *the place of worship should be quiet*. This is especially important for the service man. He lives in noisy barracks, he is continually subject to orders. He would like a refuge from tumult and confusion. "Be still, and know that I am God," it says in the Bible.

II. THE SYMBOLS OF WORSHIP

Symbols often speak louder than words. A symbol is something that conveys a deeper and richer meaning than that which outwardly it seems to bear. A flag is a symbol. It is a piece of cloth—and something much more. A wedding ring is not just an ornament—it says something of fidelity and love. So religion has its symbols. Some of them at least should speak their message to us when we gather in the place of worship. Let us pass a few of them in review.

A pulpit and a Bible, for example, are almost universal religious symbols—especially among Protestants. Put a stand up in front with a Bible on it and you have done just about the simplest thing you can to say: "This is a church; worship will now begin." Oftentimes on shipboard I have conducted services when a very crudely improvised pulpit was about the only religious symbol possible.

A still more impressive religious symbol to put at the focus of attention is the sort of arrangement which we are coming to call a worship center. The essence of this consists of a table, which in itself

reminds us of the Lord's Supper, with some symbolic object or objects upon it and a curtain behind it. The pulpit may then be placed on one side and the piano or organ and choir on the other. This worship center then becomes in reality an altar. It serves as a focus of attention for people entering the room and says something to them, even before the actual service of worship begins.

What sort of objects should be put upon the Lord's Table? One may choose between just a cross, or a wide-open Bible, or a bouquet of flowers, or a seven-branched candlestick, or any one of the first three of these with a pair of candlesticks, one candle on either side. What do these things symbolize? The table itself symbolizes the Holy Communion; it is the altar of God. The cross symbolizes the tragic element in life, Jesus' acceptance of suffering and his self-dedication on the cross for the salvation of the world. The wide-open Bible symbolizes the Word of God, the long record of the religious experience of the race, the revelation of divine truth for human help and guidance, the teaching ministry of the Christian church. The bouquet of flowers symbolizes God's living presence in his world, his purity and beauty. The two candles on either side may symbolize the Old and New Testaments or the human and the divine in Christ, and the seven-branched candlestick is a symbol of the universal Church or of the seven Christian virtues. The curtain behind the table symbolizes the veil between time and eternity, and bears witness to immortality as it

reminds us that there is "more beyond" than the eyes of sense can see.

But I imagine that at this point someone says impatiently: "Be realistic! This is a piece for chaplains. Armies and navies have to move. You can't have all these things in the field or aboard ship. You can't carry around tables, crosses, candlesticks, curtains and bouquets of flowers!" All that is true, but it is not as devastating as it sounds. A little forethought and ingenuity can go a long ways toward providing some sort of an effective worship center even in the most straitened circumstances.

Here are some practical hints. A table can be improvised of boxes, or a pile of almost anything, with a blanket thrown over or perhaps a sheet of white cloth. A cross can be made in two minutes of two sticks of wood—and it can be quickly whitewashed. If any candles are available, a seven-branched candlestick can be made of a piece of wood with seven nails driven through it on which to fasten

the candles. A chaplain might do well to carry with him a blue silk curtain, perhaps not more than 5 feet square, or 5x7, with a gold cross embroidered or appliqued upon it to put up as a worship center wherever he holds services. Just a good religious picture on tough paper with a linen backing might be displayed in place of the open Bible. No flowers? Might not the chaplain have in his kit for such an emergency a few paper flowers? Or, lacking flowers, why not use some leaves from the trees or a bit of sagebrush in the desert?

One more symbol must not be forgotten, and that is silence. Too often our Protestant services seem to be too largely engaged in urging people to say something, sing something, listen to something. Beyond all this a service of worship should have in it spaces of silence, opportunity for meditation, an invitation to personal unspoken prayer.

(Next month Dr. Palmer will discuss, as aids to worship atmosphere, Music, the Chaplain's Personal Influence, Holy Scripture, Invocations and Responses.)

"No Shams Need Apply!"

© RUBINSTEIN USED TO SAY that if he stopped practicing for one day, he noticed it in his playing. If he stopped for a week, his intimate friends noticed it. If he stopped for a month, the public noticed it. The subtle nervous reactions which were needed if he would take the notes of the score in the piece of music before him, and utter them worthily through those ivory keys, were dependent upon that steady practice which kept him in condition.

What of the man who looks upon the realities of the spiritual world and undertakes to utter them? If he becomes spiritually indifferent for a day, he will notice it in his preaching—he will, if he is morally sensitive and sternly honest with himself. If he is careless for a week, his wife and his deacons miss something. If he is careless for a month, the outside world will feel the absence of that subtle, commanding accent which belongs to spiritual veracity, to religious genuineness. If you propose to preach, you will have to be the real thing. No shams, no make-believes, no perfunctory machines need apply.

—CHARLES R. BROWN, in *The Art of Preaching* (Macmillan)

The Friend a Fellow Needs

By CHAPLAIN FREDERICK W. CROPP, JR.



FOR the Protestant chaplain, the counselling which he does will have three major results. It will help the inquirer, and it will be character-building for him. Then again, counselling will undergird all the other services which the chaplain renders. The good counsellor need never wonder who will be in the pews for the Sabbath service; if the counselling has been as deep as it ought to be, a chapel attendant will be forthcoming. (By the way, this will be a test of whether the man seeking counsel is simply wasting the chaplain's time or is ready to take the advice given. As we all know, many of those who seek the chaplain are direct descendants of the ungrateful, though nonetheless healed, lepers.) Finally, the counselling which the chaplain does will often take the place of the confessional in the Catholic Church.

I

With these words of introduction, then, let us look at the chaplain, friend and counsellor.

The very subject covers the entire matter. For if the chaplain is not *friendly*, and does not project his friendliness among the men, he will fail miserably as a counsellor. Indeed, except for rare cases, he

will fail miserably as a counselor. Indeed, except for rare cases, he will not have men come to him for counsel in the first place if he does not have the passion for friendship. For what most of these men seek is not advice but a friendly hearing of their case. And if the man could have the

friendship of his sergeant or his lieutenant or his commanding officer, he would seek their counsel first, not ours. The line officers are often instructed not to enter into discussions of this type which we call counselling; they are instructed to send their men to us who are supposed to be experts in this field.

The soldier probably comes to us in the first place for one of two reasons: either he has had a minister friend at home to whom he would go with a similar problem or he has heard that the chaplain is a friendly and fair man who will give him the straight dope. Be sure of this: he will not return to us if he finds *only* a counsellor, whereas he will return again and again if he finds *only* a *friend*. Our counsel may miss the mark, but our friendship cannot.

In approaching our counselling ministry we must remind ourselves that we are first of all friends, then chaplains, then cler-

gymen, then possessors of some rank in the army. None of these evident matters should hold us aloof from our men. Alas, they often do. I have known chaplains whose stubborn insistence upon a salute has cut them off as counselors; there are others whose first inquiry is, "What is your denomination?"—as though it made some real difference.

Most of the experts who write on counselling agree that the personalities of the counsellor and the counsellee must not clash. If this obstacle to effective counselling is to be removed without obvious artificiality, the only way is the Master's way of showing compassion on all these shepherdless men who come to us in much the same way that they came to him. Only one warning: sentimentality is not meant when we say friendship; sentimentality is almost as dangerous as open hostility. Friendship will not blind; there will be a firmness in your counselling which can only be understood in the atmosphere of friendliness.

II

Let us look at some questions.

First of all, *who will come to the chaplain?* Let us dispose of most of them first—but always in the attitude of friendly, even sympathetic understanding. All of us have met the *goldbrick*; to call him a goldbrick and not attempt to straighten him out is shirking our duty. He will waste our time and his if we deal with him on any other ground than that of the firmest kind of friendship; we must give it to him straight, but without

rancor. There will be the *lonely heart*. Here again, anything less than friendship will result in thwarted tragedy. Homesickness is a disease which hungers for a friend. The chaplain may be that friend. Often the *idle* will look up the chaplain or send for him. How often have chaplains trudged or bounced over to the station hospital to see a man who sent for him with such urgency that he thought the man was dying, only to discover that he had some time on his hands and nobody to talk with him about his pet social or religious or ethical theory? Friendship is tested by the idle counsellee; he will usually be found in the convalescent ward or in the psychiatric ward.

But then there are the actually needy, and these are divided into two classes: those men who seek some way out of a purely secular or non-religious problem (a furlough or a loan) and those who have some deep-seated difficulty gnawing at their hearts. Make no mistake: a man who comes in with a little problem may develop into a really deep case even without the chaplain's encouragement. The small excuse which he uses to get to you may be the opening wedge into his real trouble.

Here again, the friendly counsellor will be alert to answer the basic need. A five-dollar loan may leave the soldier unsatisfied; we therefore attempt to talk him out of the loan and to probe into causes that produced the shortage. Gambling, excessive drinking, and keeping up with some woman near the camp are expensive luxuries, and have been told again and again

The loan is not the answer. An hour of logic and prayer between two men who have a friendly relationship established will justify itself in the results. But remember the friendship; that's why he came in the first place.

III

What does he want, this fellow who suddenly materializes, cap in hand, on your doorstep, wondering whether he ought to salute or just charge in? Well, some of them just want to talk—and frequently their talk is enough to try the patience of a friend, if not of a saint. Sometimes he comes merely to have his plan of action or prejudice confirmed. Here again, a friend is needed, a friend with a firm hand to lead him out to the white light of reality from the stone-walled fastenings of his stubborn but mistaken little view of his own difficulties.

But many men, driven by the compulsion of a conscious need, come to us to get good advice, to have a friendly counsellor, a man who may not have all the answers but who will be a companion on his march for his answer.

IV

What can we do for the counsellor, aside from making him feel from the moment we meet him until the moment he leaves that we are his friend? We shall listen—and the better counsellor and friend we are the more we shall listen. Indeed the good counsellor will find that the man frequently answers his own problem if left to his own vocabulary. We shall give him

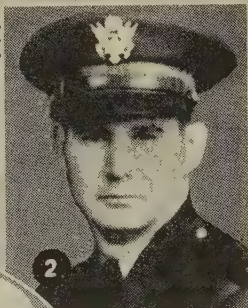
straight-from-the-shoulder advice or appraisal, for often we are the only persons who will give him the complete picture; others will pass the well-known buck.

And if—here is where the confessional and the counsel-experience come close to each other—if the session becomes a pouring out of the errors of the past and a solemn resolve for the future, if penitence is evidenced, we shall give him the assurance of pardon and say, in the name of our Father, "Son, thy sins be forgiven thee." Or we shall wrestle by his side until he gains that assurance from the Father by sheer Jacobean strength and persistence,

V

I cannot close without quoting a passage which Dr. John Sutherland Bonnell shared once with a group of chaplains. In the *Lettres Spirituelles*, written by Fenelon to his niece, there is this expert advice:

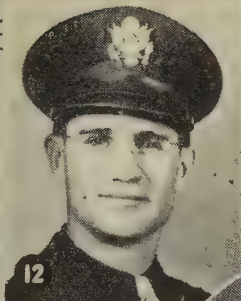
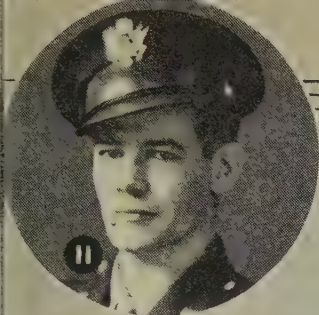
"Speak little; listen much; think far more of understanding hearts and of adapting yourself to their needs than of saying clever things to them. Show that you have an open mind, and let every one see by experience that there is safety and consolation in opening his mind to you. Avoid extreme severity, and reprove, where it is necessary, with caution and gentleness. Never say more than is needed, but let whatever you do say be said with entire frankness. Let no one fear to be deceived by trusting you. . . . Keep track of all who come to you, and follow them up, if they seem disposed to escape. You should become all things to all the children of God, for the sake of gaining every one of them. And correct yourself, for the sake of correcting others."



"Greater Love"

Protestant Chaplains Killed in

1. **ROBERT E. L. ALSPAUGH (CAPT.),** T
Died during enemy action in the
African area, January 16, 1944. Metho
2. **THEODORE W. BARRON (CAPT.),** US
Died during enemy action in the So
Pacific area, November 10, 1943. Disc
Christ.
3. **HOKE S. BELL (1ST LIEUT.),** USA
Died during enemy action in the
African area, April 10, 1943. Methodi
4. **KARL PORTER BUSWELL (LIEUT.),** T
Died from injuries sustained during
operations, December 24, 1943. Presb
USA.
5. **GEORGE L. FOX (1ST LIEUT.),** USA
Died during enemy action in the No
lantic area, February 3, 1943. Method
6. **ROLLIN GOODFELLOW (CAPT.),** U
Died during enemy action in the
American area, December 5, 1943. C
tional-Christian.
7. **HORACE E. GRAVELY (1ST LIEUT.),**
Died during enemy action in the No
lantic area, February 7, 1943. Method
8. **PERCY E. HALEY, JR. (CAPT.),** US
Died during enemy action in the
African area, November 26, 1943.
South.
9. **FRANCIS E. HAND (CAPT.),** USA
Died during enemy action in th
American area, October 14, 1942. Me
10. **THOMAS L. KIRKPATRICK (CAPT.),** A
Died during enemy action at Pearl
December 7, 1941. Presbyterian, USA



Man . . .

the Start of World War II

T. W. MacDONALD (CAPT.), USA
during enemy action in the North Atlantic area, February 7, 1943. Congregationalist.

W. R. McDANIEL (1ST LIEUT.), USA
during enemy action in the North Atlantic area, November 26, 1943. Methodist.

WILLIAM McFALL (LIEUT.), USNR
died by drowning in line of duty" with Overseas Naval Construction Battalion, number 12, 1943. Presbyterian, US.

B. MUNRO (CAPT.), USA
during enemy action in the Southwest Pacific area, August 15, 1943. Presbyterian.

V. POLING (1ST LIEUT.), USA
during enemy action in the North Atlantic area, February 3, 1943. Reformed Church in America.

W. SNAVELY RENTZ (COMDR.), USN
died "dead in Pacific theater of action," March 1, 1943. Presbyterian, USA.

E. TEEM (1ST LIEUT.), USA
during enemy action in the North Atlantic area, February 12, 1944. Baptist.

H. TURNER (1ST LIEUT.), USA
during enemy action in the North Atlantic area, May 29, 1943. Baptist, South.

W. A. WALLACE (CAPT.), USA
during enemy action in the North Atlantic area, February 16, 1944. Presbyterian.

H. YOUNGDAHL (CAPT.), USA
during enemy action in the North Atlantic area, February 7, 1943. Baptist, North.

NEWS of the DENOMINATIONS

By JACOB SIMPSON PAYTON, D.D.



Dr. Payton

IN HIGH GEAR: Baptists, with over a million youths in the armed forces, are planning to send missionary recruits close on their trails into enemy-relinquished lands. "We believe," writes one of their editors, "that nothing will more effectively detach men and women from the hatred generated in them by the war than the comprehension of the gospel of Christ." . . . When it comes to adopting resolutions about war, Baptists may not be of one mind, as was shown at the Northern Convention in Atlantic City last May. However, the thousand and more Baptist chaplains with men in uniform and the extensive work carried on by the Christian Ministry to Service Men indicate something of the spiritual and moral effort being thrown by the denomination into the war. . . . Baptists not only remember their worthies with their minds but with their pocketbooks. Evidence of this is a fund of \$500,000 now being raised for the erection of a building on the campus of Southwestern Theological Seminary, Fort Worth, Texas, as a memorial to the late Dr. George W. Truett, internationally known religious leader of Dallas.

POLICY MAKERS: Reliance on political action through the meeting-house as in Colonial days reappeared in modified form in the General Council of Congregational-Christian Churches in Grand Rapids, Mich. To resolutions committees of Democrats and Republicans assembled in national convention in Chicago, delegates of the Council outlined their postwar stand, which included, among other things, American participation in an international war-preventing organization, vested with power to enforce decisions on controversies between nations and to control armaments. . . . They also elected as Moderator, Ronald Bridges, 39, youngest chief officer in the history of the denomination. Bridges hails from Arizona, where he mixes preaching with teaching. The Moderator is a brother of New Hampshire's Senator Styles Bridges, and before going west from Maine he, like his kinsman, dabbled a bit in politics.

EYES TO THE FRONT: The authorization of two commissions highlighted the International Convention of the Disciples of Christ. Their propensity for setting goals and reaching them is historic. One commission will study "the doctrinal and functional positions of Disciples as tested by experience and as related to the needs of the world at present." The other is a joint committee to study the ways and means of closer fellowship and co-operation between Baptists and their own communion. . . . Among other comprehensive undertakings is that of rebuilding war-destroyed property and recruiting ministers and workers for extended missionary fields.

UNWEARIED FOR PROTESTANT UNITY: A Southern editor regards the ecumenical movement as being in the forefront of the thinking of Protestant Episcopalians. As prelude to an increasing interest which will be further augmented by vanishing sectarian lines from the minds of returning service men, he cites the action of the Protestant Episcopal Church in becoming a participating member of the Federal Council of Churches in 1940, and the light that still burns, albeit a bit dimmed temporarily, in organic union with the Presbyterian Church in the U. S. A. . . . Improved social relations and a peace that will last are chalked up as Episcopalian objectives. For the attainment of these, the presiding bishop of the church, who is also president of the Federal Council of Churches, is taking a forward position. . . . Neither the differences encountered in marriage legislation nor church unity have diverted this church's attention from its responsibilities in China, the Pacific islands and Latin America.

SETTING THE PACE: Perhaps a Gallup poll would show that Lutherans lead the procession in the efficiency with which they have carried the influence of their churches to their sons and daughters in uniform. Take, for instance, the National Lutheran Council in Minneapolis through which more than 750 candidates for the chaplaincy have been cleared, a mailing list of 600,000 service men is maintained, and from which have gone a third of a million pieces of stationery and half a million copies of religious literature. Also, they have planning at full blast some sixty service centers adjacent to camps and in larger cities with 100 clergymen on duty. Their fourth appeal for funds yielded \$319,000 for 1944, and they are now out for more. . . . Recently the Norwegian Lutheran Church of America, like two other Lutheran bodies, took steps to change its name. If the christening goes through it will be known as the Evangelical Lutheran Church of America. With a membership of upwards of 600,000 it has more than 75,000 of its members in the armed services. . . . The American Lutheran Church has its young people's organization, The Luther League, running in high gear at evangelistic work. The oldsters will launch a Town and Country Church Clinic in September at Strawberry Point, Iowa, which sounds like an inviting place. Nor are they neglecting the labor field, as their recently issued publication, *You That Labor*, indicates. The 15-year-long discussion of Lutheran union may bear fruit at the biennial meeting in Sandusky, Ohio, in November, in the approval of what is termed "selective fellowship" with members of the family.

OFF TO A FRESH START: Following their General Conference, where Methodists among other things authorized a Crusade for Christ with a goal of \$25,000,000 for an expanded postwar program, plus an additional sum of almost \$3,000,000 annually for current obligations, delegates to Jurisdictional Conferences turned to electing bishops. Of the thirteen chosen, three are Negroes. The new bishops have been assigned to episcopal areas extending westward to Madison, Wisconsin, and Oklahoma City, and eastward to Liberia, South Africa and Switzerland. Later, church boards met in Chicago for reorganization and budget-making. . . . Of interest to chaplains is the appropriation of \$50,000 by

the Commission on Evangelism towards supplying to the armed forces copies of *The Upper Room*, the current circulation of which is now 3,000,000. . . . Methodists learned that their church presses are again operating at a profit—which should reduce the consumption of aspirin by the Publishing Agents.

OLD IN COMPASSION: The Moravian Church, famed for the sacrificial labors of its far-wandering missionaries, shows no abatement in its zeal. Already it is planning, through the British Council of Christian Churches, to resume training of ministerial candidates in Czechoslovakia. Steps are being taken to make the native Moravian Church in Nicaragua self-governing and self-supporting. Thanks to the American Mission to Lepers, the Leper Hospital in Surinam is now free of debt and new opportunities for care and healing are offered.

WITH BANNERS UNFURLED: A thousand new churches, 500 new foreign missionaries, 50,000 additional members and \$1,000,000 to finance its work during the quadrennium is the goal the Church of the Nazarene set at its last convention. Expressing the hope that theirs might not be a partisan prayer, Nazarene Superintendents in their report said, "We believe that the peace of the world, and the promotion of the gospel in the world, require that the Allies shall win this war and write the terms of the peace."

FOREORDAINED TO GOOD WORKS: Some 900 young members of the Presbyterian Church in the U. S. A. are fitting themselves for service as foreign missionaries. Sixty named for immediate service this year have either departed for their fields or are completing orientation or language-training courses. An additional 100 with appointments-in-waiting will be assigned to missionary posts on demobilization. . . . The church plans seminary refresher courses for returned chaplains, also assignment to its college campuses of chaplains to assist demobilized students in making adjustments to civilian life. November 15 has been designated as Wartime Service Sunday when contributions will be received towards a fund of \$1,254,000 for postwar needs.

The Presbyterian Church in the United States, having contributed more than its quota of chaplains, is attempting to meet its manpower shortage in the pulpit by an appeal for ministerial candidates. . . . Its officers and preachers are now studying plans for proposed union with the Northern Presbyterian Church. . . . A group of elders is now collecting \$10 from each church official toward a \$400,000 fund for use in China when the guns cease firing. . . . Greatest effort is being placed upon evangelism to turn the tide against the diminution of accessions by confession of faith.

Concerned over the drift of education from church- to state-controlled institutions, Cumberland Presbyterians are placing emphasis upon religious training. . . . To the problem of meeting the dislocations caused by shifting populations of war-workers, the church is also seeking a solution. . . . Major missionary effort is directed toward China, while at home a tidy sum is being tucked away for repairing and erecting churches when materials become available.

FROM BLUEPRINTS TO PRODUCTION: The Evangelical and Reformed Church has hit on a good idea. Its Commission on Evangelism, aided by a promotional organization, is engaged in adding as many new members to each congregation as it has men and women in the armed services. . . . The idea of Protestant unity through church mergers expressed itself at the last meeting of the General Synod. That body approved a meeting of its representatives with those of the General Council of Congregational-Christian Churches to discuss union. Since neither party believes in hasty marriages, a trial courtship will be carried on during the next two years. . . . The Evangelical and Reformed Church, long in the van of better interracial relations, has also gone on record for further advanced positions in this sector. . . . The General Synod merged three of its war and camp agencies and will pass the hat for \$400,000 per annum for the new Commission on World Service.

NO FORGOTTEN CHAPLAIN: The erection of 25 churches during the next five years is scheduled by the Reformed Church in America. . . . Worthy of imitation by other denominations is this church's Committee on Replacements, with its twofold objective of finding pulpits for returned chaplains and for holding them over if necessity arises. . . . Study of proposals of union with the United Presbyterian Church will be given by church leaders leading up to discussion at the meeting of the General Synod next year.

GOOD TIDINGS: Seventh-Day Adventists were elated over news of occupation by American troops of Emirau and Massau, Japanese-held islands in the South Pacific. Principal reason was that the 3,000 inhabitants of the islands are all Seventh-Day Adventists—and even under the exacting Japanese occupation they have kept the faith.

INFORMING THE VOTERS: Unitarians have not entered politics as a body, but they are insisting upon an informed electorate. For that reason both the American Unitarian Association and the American Unitarian Youth are urging upon their members the necessity for studying thoroughly the facts about candidates and their platforms. In no partisan spirit they are planning to get out the vote in November. . . . Special commissions of Unitarians are working toward a conference of religious liberals of all nations following the cessation of hostilities.

AIR-MINDED: The Christian and Missionary Alliance claims in its use of airplane in the Netherlands Indies to have been the first to employ air transportation for evangelization. At Winona Lake in July, aggressive Alliance strategists mapped future conquests of isolated missionary fields for Christ with aeroplanes. Circuit-riders of the skies will add to their Bibles a pilot's license. A million-dollar annual budget will provide gasoline and planes, and among its 75 active foreign missionaries the Alliance can provide men at the controls to bring the helicopters down in the jungles. And so the bearers of the gospel will replace the bombers. And will the natives cheer that innovation!

THOSE GENTLE QUAKERS: In October, Quakers will celebrate the 300th anniversary of the birth of William Penn, who added undying honor to the records of those who have undergone persecution for sake of conscience. Americans will point to Pennsylvania as his monument, and members of the Society of Friends to the prominence and durability with which he invested their faith in the new world.

HONORING THE FATHERS: Universalists have been celebrating the 125th anniversary of the founding of *The Christian Leader*. The official publication has had a continuous history for a century and a quarter, from Hosea Ballou, first editor, to the present scribe, John Van Schaick, Jr. In a giant memorial issue of *The Leader* tributes were paid to Universalist founding fathers.

WHAT THE RETURNING CHAPLAIN WILL MISS . . .

. . . *From churches*, the old pestiferous mortgages that have curled up in flames due to war prosperity.

. . . *From congregations*, numbers of brave lads asleep in the seas where they perished or on the fields where they fell.

. . . *From the highways*, the former traffic jams. Reason: Automobiles are going to the junk piles at the rate of over 2,000,000 per year. (Better bring home a jeep!)

. . . *From the morning paper*, accounts of the blatant vaporings of Herr Hitler, the pretexts of the slippery Nipponese and the barbarisms of the Quislings.

. . . *From the Senate*, "Cotton Ed" Smith, all-time record-breaker for service; Hattie W. Caraway, whose going will leave the Senate womanless; Bennett Clark of Missouri, and D. Worth Clark of Idaho. *From the House*, Joe Starnes of Alabama and John M. Costello of California.

WHAT THE RETURNING CHAPLAIN WILL FIND . . .

. . . *Mushroom communities*, once thronged with busy war-workers and their families, turned to ghost towns.

. . . *In the White House*, a former Governor of the State of New York with full understanding of Admiral Yamamota's inability to make a visit once expressed thus: "I am looking forward to dictating peace to the United States in the White House in Washington."

. . . *A noticeable movement* toward church union and interdenominational co-operation.

. . . *The usual income tax return sheet* awaiting the attachment of a larger check to help meet the estimated \$18,000,000,000 annual postwar Federal budget.

. . . *College campuses* a-swarm with ex-servicemen, due to Uncle Sam's offer of \$500 annually, plus \$50 monthly allowance if single, \$75 if married.

. . . *Girls* who once sipped sodas and wept at movies now executives or buzzer-presser rating, or skilled machinists able to operate a lathe without even losing their nail lustre.

. . . *Twenty-five Protestant denominations* with church erection and renovation projects totaling \$500,000,000 ready to launch the minute the warriors begin beating their swords into plowshares.

. . . *A big task* of law-and-order restoration to counteract the tide of juvenile delinquency due to abnormal home conditions which, according to J. Edgar Hoover, has risen at the following rate: During 1943, arrests of 16-year-old boys increased 61 per cent; 17-year-old boys, 27 per cent; and arrests of girls under 21 during the last two years over 130 per cent.

. . . And along with assured praise for his work, here is hoping that each chaplain may soon find a pulpit.

*It's high time we began to meet
the problem of sex realistically*

Lay That Prattle Down!

By CHAPLAIN WILLIAM A. SPURRIER, AUS

SEX drives and emotions are among the most basic and complex parts of human nature. Yet our chaplains and churches today do little thinking and less acting on this problem. The problem of sex rates high in our personal problems of life, but it rates the bottom in the church's concern. It is time we began to meet the problem of sex and meet it realistically.

I say this because, in army life, sex is a problem out of all proportions to civil life. In my opinion, few of the average soldiers will come out of this war with an adjusted and high moral sex life. The majority will have had intercourse before marriage, many others will have been so sorely tempted to do so that they will be upset emotionally and unable to make a satisfactory adjustment upon returning home. Those who are still emotionally adjusted and secure will be a very small minority.

Let me hasten to add that this is in no way the fault of the army's policy which, under the circumstances, I believe to be sound. However, you cannot have seven million men taken from civilian life and thrown together into a fighting army, with all its hazards and tensions, and not have terrific problems—sex being one of the primary and most serious ones.

Neither can you expect the men to return home after the war with these problems solved. In most cases they will be aggravated. And unless we have some practical and realistic help to offer, we simply will be neglecting one of the chief dynamos in human nature. If our religion has nothing to say on sex then we must admit that we have nothing to say about a major portion of the personality. But if, as I believe, our religion has much to say and to offer, then let's get busy.

I offer the following suggestions:

First, in attempting to solve the problem now, the chaplains and the Church should not be so moralistic. Most of the church literature and the sex talks I have seen and heard tell the soldier not to indulge in sex because it is immoral and sinful, and "nice boys don't do these things." This is, in effect, an invitation to do them. The individual soldier is so bound by rigid training, discipline and army regulation that, in the few free moments he has, he wants to express himself and be a person. Therefore, when he is offered a frowning series of "don'ts," his first impulse is to break them just to prove to himself that he is a person with free will and expression.

He knows that if he breaks moral laws, the punishment is delayed

and not easily determined ahead of time. This knowledge contrasts with his understanding of army regulations, which, if he breaks them, he knows will bring punishment severe and swift. Thus he feels free to flout moralistic laws because it is an assertion of his ego and because he sees no immediate harm in so doing.

Therefore, I would suggest that we stop this goody-goody prattling and attack the problem positively. Let's tell the soldier in frank detail about the physical, psychological and spiritual components of sex—masturbation, intercourse, sex drives, satisfaction, sublimation, frustration and repression. Let's point out the advantages and disadvantages and what each one requires in the way of emotional reactions, desire and will.

Then let us ask GI Joe what he wants. If he wants to play around with the women, then don't rear up on our self-righteous horse and prattle about sin; tell him what the cost of such action is and ask him if he is willing to pay the price. If he wants a deep and lasting marriage, don't shower him with righteous sentimentality; tell him what that costs in the way of self-discipline and restraint, and be sure we tell him how to obtain a

healthy self-restraint, otherwise we may find him worse off than before.

In short, we must deal with sex frankly and realistically, on the basis of what a man really wants. Moralistic laws do not change a man's deepest desires. We change desires only by first resolving the man's psychological conflicts and then by appealing to his spirit with religious motivations and ideals.

Secondly, when the soldier comes home, the Church must be prepared to continue this type of approach. It should have classes, forums, even sermons on all phases of sex life. Not only should we begin this in adolescent ages but continue it up through and including married life. Sex, like the poor, we always have with us! Ministers should be on the lookout for returning veterans and seek to help them on this problem at the earliest moment.

There is always a moral let-down during and after a war. In the past, in spite of ambitions to the contrary, the Church has contributed to this let-down either by ignoring the problem or by giving exactly the wrong advice.

In my opinion, it is time we lived up to the insights of our religion and put them to practical use.



The Facts of Life

OUR HEAVIEST WAR losses, apparently, are not those on the field of battle. Writing in the *Woman's Home Companion*, Patricia Lochridge makes this statement: "The casualties the navy will suffer this year from venereal diseases are enough to man a fleet of twelve battleships, six carriers, twenty-four cruisers, and eighty destroyers. The army casualties are enough to form approximately twenty-six complete combat divisions."

ON SAIPAN'S BEACH

By CHAPLAIN ROBERT CROYLE

Saipan's beach the hot sands sweep,
Round boards that mark the heads and feet
Of brave Marines who yesterday
Had worked and loved and found life gay.
Now they are dead.
Now they are dead.
For what?" they cry—
And we who live must echo, "Why?"
Of godless treachery and greed,
Of bridled force and vicious creed,
To come for aye in an evil dream,
How ugly past, a cast-off scheme,
Then, truthfully, it can be said
These brave Marines cannot be dead,
Though hot sands sweep on Saipan's beach.

WHEN?

By CHAPLAIN CHARLES M. LUNN

When the roar of bursting bombs has ceased,
When the world from fear has been released,
When the imposing might of allied arms
Reverses the world from brutal harms—
Will there then be peace?

When the hum of the airplane is no more
Feared,
When the pledges of statesmen can be revered,
When ships and men are once more free
To ply the waters of ocean and sea—
Will there then be peace?

When the blacked-out cities turn on their
Sights.
When nations recognize human rights,
When men make plowshares from their swords
To feed humanity and the starving hordes—
Will there then be peace?

When silenced the whiz of shot and shell,
When ended the horror of battle hell,
When lads and lassies come back home
And never more this old world roam—
Will there then be peace?

When banished hate and, ruled by love,
When all men serve their God above,
When men serve the common brotherhood,
Getting self for their neighbor's good—
Then there will be peace!

I HEARD A SOLDIER PRAY

By CHAPLAIN WILLIAM A. WASHBURN

The day had been hard and boresome,
Not a moment to stop and rest,
As the heavenly Artist was painting
A picture so rare in the west.

My own heart was sad and heavy
At the close of that dreary day,
When I saw by a lighted altar
A soldier who had come to pray.

He stood for a moment in silence,
Then kneeled in reverence and awe;
It must have been a sight for angels—
The things I heard and saw.

As he prayed the Cross seemed to glisten
With a glow never witnessed by men,
Till the soldier's prayer was ended,
And he had said, "Amen."

He tiptoed out of the chapel,
My cares all melted away;
I had learned a lesson I needed
When I heard that soldier pray.

THE CHALLENGE

By CHAPLAIN WILLARD S. SMITH

You and I have a job to do—
Helping John Doe to "see it through,"
Making God a living force
While killing is taught as a matter-of-course;
Keeping the Grail a holy quest,
Lifted above the battle's crest;
Bringing to Protestant, Catholic, Jew,
The love of One whose pity knew
No race or creed save that of man
Molded after the Maker's plan.

You and I have a greater task
Than answering questions pundits ask.
Dying men have put it plain,
Their last faint whisper a refrain:
"You who have led our thoughts to God,
Show a dazed world the path to trod!"
Today we pray, hearts open wide,
Caring only that God shall guide.
May we face tomorrow's world-felt need,
Unfettered by dogma and musty creed,
Inspired by those who saw it through—
That is the job we have got to do.

Holy Communion in the Service

By CHAPLAIN JOHN DUNSTER KETTELLE, USNR

IT is probable that most chaplains, if they have given themselves a chance to do so, have discovered that the observance of Holy Communion, or the Lord's Supper, is one of the most helpful and deeply appreciated services they can render in their military ministry.

There is a good reason why this should be so. Military training and routine is designed to weld individuals together into a working team. Most services of worship and preaching are in effect an extension of the same process. The service of Communion, on the other hand, is a very personal and individual ministration which counteracts the tendency of the individual to feel that God is losing sight of him in the crowd.

It is the custom of many of the Protestant churches to offer Communion at infrequent intervals, usually of one, two or three months. Chaplains who have been accustomed to such infrequent administrations in their own churches would do well to consider offering it more often. Once a week, where military considerations permit, would not be too much. Those who have been accustomed to receiving Communion frequently will appreciate the privilege of continuing to do so. At the same time, many who have not been in the

habit of taking it often will find it increasingly helpful to them under the conditions of military life and will be grateful for the opportunities afforded them.

Most chaplains, either through the War or Navy Departments or through the officials of their denominations, have had made available to them the use of attractive Communion kits. These kits should be enhanced, where practicable with accessories of symbolic meaning and value—white linen, candles, flowers.

Many churches are glad to furnish chaplains with white linen communion cloths and napkins. Some may prefer embroidered Communion accessories in the appropriate liturgical colors. Where the simple white cloths are used they are of course symbolic of the purity of Jesus.

Candles should never be used without an appreciation of their symbolic significance. When two candles are used, they ordinarily symbolize the divine and human natures of Jesus. Their light reminds us that Jesus was the Light of the World. Their self-consuming quality reminds us of the self-sacrifice of Jesus in giving his teachings to humanity. They are also a reminder to us that the Communion service came down to us through the great historic per-

tutions of Christendom, when the faithful had to worship in caves far from the light of the sun. Flowers should always be present, if available, because Jesus used flowers, and used them in his teaching. They are a reflection of the glory of God. "Behold the lilies of the field, they toil not, neither do they spin, and yet I say unto you that Solomon, in all his glory, is not arrayed like one of these." The service itself should be simple, dignified, and brief. It should not be extemporized, but composed from time-hallowed phrases of the ancient liturgies. It should not be read from a book,

but memorized, and spoken with due expression given to the meaning of its words. It should not be regarded as an occasion for the minister to give a "message," but as an act of worship in which God and his children meet and speak directly within the mystic secrecy of each loving heart.

If the chaplain will earnestly strive to make his Communion service the most beautiful and meaningful expression of his ministry, he will be abundantly rewarded by the enhancement of its value to his own spiritual life, and by the sincere appreciation of those to whom he ministers.

—WORLD-WIDE COMMUNION SUNDAY—

To be observed October 1, 1944

FOR THE FIFTH consecutive year, World-Wide Communion Sunday will be observed on October first. This has come to be one of the greatest days in the calendar of the churches.

THE CALL to world-wide Communion sounds out over the din and confusion of a war-weary world. It will be heard and heeded in the jungles of the tropics and amid the icy snows of the Arctic. It will be answered at home by hearts mindful of loved ones on the far-flung battlelines of the earth, and by brave souls in camp and field, on shipboard and in the air, giving their all that a nobler human society may come into being.

ANOTHER PURPOSE of world-wide communion is to secure the attendance of every Christian at the Lord's Table. Every chaplain will desire to make his preparations accordingly. Those unable to come to the Communion table because of illness should have the Holy Communion taken to them. It will mean much to the "church back home," where the service flags are hung with their gold and silver stars, to have this sense of fellowship across the miles with the men and women in uniform.

SUITABLE LITERATURE has been prepared for use by the chaplain. Samples will be sent on request. A discount of 25% is given on all orders from chaplains. For further information and literature write: *Department of Evangelism, Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.*

BOOK NOTES

In the Minister's Workshop. By *Halford E. Luccock*. Abingdon-Cokesbury. \$2.00.

IT WAS SOME TIME AGO that Dr. Harry Emerson Fosdick said, "Of all help provided to ministers to stimulate their homiletical inventiveness and enrich the content of their preaching, nothing is more helpful than Professor Luccock's books."

Now that *In the Minister's Workshop* has appeared, we await with some curiosity Fosdick's comment on this latest (and ripest) of the inimitable Dr. Luccock's preacher-stimulators. If both he and all other pulpiteers do not give it a "sevenfold choral amen"—to borrow a Luccockism—then we miss our guess.

No mere text on homiletics is this. Seeking a result more consonant with the calling than just "preaching that is largely spraying the universe with words," it dives headlong into all phases of the pulpit art, goes to the bedrock of ministerial power, and comes up with trenchant treasures too long submerged beneath seas of abstract tomes on the subject.

Dealing primarily with what he calls "the details of a dedicated workmanship," Luccock handles with evident relish and penetrating wit such topics as the preacher's use of the Bible, life situations, contemporary themes, and alert listening and reading as sources for sermons. Then he goes on from there to show how such material may—with the able aid of assimilation, illustration, imagination and structural correctness—be tailored to do what the first Christian sermon did: make men earnestly ask, "Sirs, what must we do?"

Because this book is replete with the

most quotable stuff on the art of preaching we've found in traversing many a long mile of bookshelves, our copy is so marked up as to resemble one of those hymnbooks after it has been surreptitiously passed back and forth between the hands of the adolescent lovelorn. Some of these quotes, by grace of the publishers, we will be giving you from time to time in *THE CHAPLAIN*.

Just to whet your appetite, taste a few of the following paragraphs:

A sermon is like a wrestling match, or rather two wrestling matches, first with an idea and then with an audience, with the absorbed tenseness of those first moments which will determine whether one can get an effective hold on idea or on people.

A theological student reported not long ago that, on going into a strange church in which he was to preach, he found in the pulpit a little framed card with the question, "What are you trying to do to these people?" . . . It is frequently an embarrassing question and always a good one to ask oneself.

A great help is a sense of humility. If instead of feeling strongly the privilege an audience has of hearing him, the preacher has a real feeling of grateful wonder that anyone should listen to him for five minutes, the Lord is with him. Blessed are the poor in spirit, for theirs is the kingdom of the pulpit.

The purpose of preaching is not to make people see reasons, but visions. . . . It was not the conclusion of a syllogism which arrested Paul on the Damascus Road and turned his life in a new direction, but a vision. "Suddenly there shone from heaven a great light round about me." Where there is no vision in the pulpit, the people perish.

If you can't get it where you are—and many of you cannot even carry it even if you can get it—we suggest that you immediately dispatch a V-mail letter to your wife, if any, charging her with the duty of securing your copy and saving it for you against the day of your return to quieter pursuits.

EDITOR'S NOTE: We are pleased to announce that, beginning with an early issue, Dr. Luccock will conduct for us the column in this magazine labelled "Thought-Starters."

I D E A E X C H A N G E

CHIEF purpose of this department (which we believe will become one of the most popular features of THE CHAPLAIN) is to serve as a clearing-house for ideas on methods and techniques that you have proved workable. We invite you to share with your fellow-chaplains anything and everything of an off-the-beaten-track nature that has proved effective in your ministry as a chaplain.

Sea-Going Newstand

A French harbor boat was blown out of the water in a raid, so we fixed it up with a new motor and some carpenter work, and, after the traditional ceremony, launched it. The boat is about 22 feet long and did about 15 miles per hour, with a capacity for 10 passengers.

I loaded on my chaplain's assistant and general helpers, plus a big supply of new magazines and books which had been donated by my hometown library, and started around the harbor, hailing ship after ship and passengers out the supplies.

Many of the lads had not had a magazine for months, and some were smokers who had not been home for many years. Greek, Russian and Italian ships were also visited, and I have seen such appreciation. It was more fun than playing Santa Claus for a Sunday school!

—CHAPLAIN PAUL A. CULLENS

"Chaplain's Cussing Fund"

Desiring to find some inoffensive way of decreasing the swearing in his unit, CHAPLAIN GEO. C. FARMER borrowed the idea of "charging" a penny for each swear word or evil idea expressed by military personnel. Thus was born "The Chaplain's Cussing Fund." For more serious offenses,

such as telling a lie, the fine collected is two cents.

In barracks, on the company street, in the field, in unit offices, Farmer has collected quite a sum, penny by penny, in the last several months. He seldom has to ask for a penny any more, as the offender himself volunteers payment of the "charge" or he is reminded by buddies who are nearby that the chaplain is in a "receiving mood." Frequently an offender will use up three or four cents out of a nickel and ask the chaplain to give him credit for future outbreaks—but the rule is "no advance payment!"

Proceeds from the "cussing fund" are used for the benefit of the men of the regiment. A portion of the money is given in support of *The Link*.

Service in Railroad Yard

☐ My unit had been alerted for overseas shipment. The long months of training and "sweating out" orders of embarkation were in the past. I felt all that jumbled complexity of thought and emotion. Many men had additional worries. Such incoherent mental processes produced an atmosphere of tension aboard the train one Sunday morning as we were en route to the port of our embarkation.

Army regulations order the troop trains to stop at specified intervals

for the exercise of the men. There seemed to me no valid reason why the men could not be offered spiritual exercise at the same time. Our train stop was made and our worship service was held in the railroad yards of Cincinnati. Many times I have stood before men in khaki, but never have I witnessed more fervent faith or more complete humility of spirit.

As switch engines added their clamor to the roar of passing trains, 500 men lifted their voices in singing, "Holy, Holy, Holy." Through the industrial bedlam they united in the Lord's Prayer and listened intently as I read the 23rd Psalm. Every man must have discovered a deeply meaningful worth in the words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

Many Jewish boys were there that morning. With misgivings I had chosen the closing hymn, "Onward, Christian Soldiers." As those boys lifted their voices there beside the troop train all my doubts about the choice were banished.

Protestant, Catholic, Jewish—their voices rang out to challenge the theory that might makes right. I realized that differences of faith were nullified to a great extent, that those boys sang as a unit, firm in their faith in God.

At the close of the service I offered to send a copy of the worship to whomever the men wished. Several hundred copies were mailed but the arduous task was more than recompensed by the acknowledgments I received from mothers and wives.

In my memory that service remains a vital symbol of the faith that is America's.

—CHAPLAIN WM. O. BYRD

100% Attendance

☐ We were alerted for overseas. I wanted a chance to talk to *all* the men of our battalion, not only those who attended chapel services. So I

asked our C.O. to grant me one whole day in our training schedule—which he did very willingly.

During that day I met the men by batteries in a hall large enough to seat them comfortably. My assistant arranged a good display of religious materials in the same room. I spoke to the men of each battery for about thirty minutes, telling them what I feel religious faith should do for us in times like these. I pointed out the values of attendance at divine worship and the significance of the sacraments. I urged each man to "practice" his faith daily.

I then pointed out the literature which is available as "helps" for the several religious groups, and asked the men to spend some time around the display, helping themselves to what they wanted. It worked. Hundreds of pieces of literature were taken by the men.

And, best of all, I had a chance to confront every man with the challenge to serve God in his vocation as a soldier.

—CHAPLAIN S. A. MECKE

Cartage for Communion Wine

☐ For carrying small amounts of wine in the field, I take the empty serum bottles for typhoid serum, sterilize them, and put the Communion wine in them. They hold enough for four to six Communions and are easily carried.

—CHAPLAIN WERNER R. SA

Cards to Nearest of Kin

☐ A mimeographed card is sent to the nearest of kin of every soldier arriving here in camp. It simply states the name of the respective soldier—his name written in—was greeted upon his arrival by a chaplain and invited to attend the services. An invitation is extended to the respective relative for further information or needed help. As a result of these cards the return mail becomes almost voluminous. Just r

tly a 72-year-old father wrote a letter of appreciation stating that this is the first time in three or four years that he knew the whereabouts of his son. —CHAPLAIN PAUL H. PANNING

Double-Purpose Bulletins

The idea of putting something else in the chapel bulletin besides the program of worship and announcements is by no means new. Many of the bulletins purchased from denominational publishing houses include on the back page a punchy little message, poem, or a quote that sticks in the mind even if the sermon is forgotten. Which, of course, heaven forbid!

But many chaplains are finding it very effective to reserve a space in the bulletin for letter-writing. This serves a double purpose: it spurs the service men to write home, and it conveys to the family the encouraging fact that the soldier is attending worship service.

CHAPLAIN CLARENCE F. ANDERSON, however, goes a bit farther: he furnishes an envelope with the bulletin, and makes a point of mentioning in each service the importance of writing home.

CHAPLAIN ROBERT F. PFEIFFER, stationed in England, has another idea: he makes the front and back cover of the bulletin do educational service. On the front is a drawing (pen sketch or mimeograph reproduction) of an historical place near by and on the back is a brief description, in snappy man-interest style, of the special interest that attaches thereto. Whether the series is on "English Cathedrals," "Famous London Buildings" or "English Hymns and Their Authors," he manages to work in some definite religious interest.

Chaplain-Conducted Tours

Many chaplains overseas are taking advantage of being in interesting places by conducting tours to his-

torical spots for their men. One of these is CHAPLAIN GEORGE FISHER, assigned to a U. S. General Hospital somewhere in England. Getting his C.O.'s co-operation, Fisher and his parties have been supplied transportation by the motor pool and publicity by the Special Services office. The coming of the tourists is announced ahead, and the chaplain has been able to wangle entrance into many places of interest firmly closed to run-of-the-mill rubber-neckers. Places are chosen for their historical, political or literary interest.

"Lollards Up-to-Date!"

During the past twelve weeks I have taken a male quartet and visited as many churches here in England, preaching and singing. It is a fine way to establish a bond of Christian brotherhood—and a natural and painless one! We have preached and sung to varying church groups—Salvation Army, Church of England, Methodist and Congregational. We are usually entertained after the services, and so we have gotten to know English people and they us. Requests for return engagements are coming in fast. What better bond of unity can we have in Christ than our common great hymns? Yes, we sing everything—spirituals, Moody and Sankey, Handel, Sibelius and what have you.

—CHAPLAIN ROBT. F. PFEIFFER

How to Write Home

Convinced that the knowledge of what to write and what not to write to loved ones is needed by service men as well as by relatives, one chaplain (whose name is clothed in the splendid anonymity of "Circular Letter 277, War Dept.") put out a sheet of information on things of interest to home folks and suggesting the tone of letters most helpful. They were advised to fill letters with paragraphs about

recreation, health, everyday experiences not revealing military information, plans for postwar life, pets, customs of people in connection with their food, dress, domestic life, sports, religion, language, occupation, mode of travel, crops, music, humorous incidents, and friends made among them, as well as close friendships with service personnel. The chaplain advised them to write in a cheerful and hopeful vein, stating that a discouraging tone in a letter makes the load heavier for home people.

"Letter to Barbara"

¶ And speaking of letter-writing, one of the most effective epistles to a service man's kin that has come our way is this one, written to a soldier's twelve-year-old daughter:

My dear Barbara:

Your daddy has been working very hard in the Army, and has asked me to write you a little letter. You see, I am a chaplain, and chaplains write lots of letters for soldiers.

Chaplains are the ministers or preachers who have Sunday school and church services for the soldiers in the beautiful chapels which the Government has built in the army camps. But besides doing these things, the chaplain tries to help the soldiers whenever they can. Especially when the men feel unhappy we try to do something to cheer them up.

Little girls can help us cheer up the soldiers. They can help us a lot simply by writing letters to their daddies, uncles and big brothers. Even though you have not seen your daddy for a while, you must remember that he is now working for his country as a soldier, to protect and hold the peace and freedom which you and your sister and your mother and all the rest of us enjoy in the United States. Every soldier who is willing to fight for his country is worthy of respect and deserves little bits of good cheer. I am sure your daddy will enjoy it ever so much if you (with your mama's help) will write him a little letter. Tell him all about what you are doing and the things you dream about. And when you have time, your daddy's chaplain would like to receive a letter from you, too! We will be waiting for your next letters.

Your new friend,

CHAPLAIN E. W. LEVERETT

HELP WANTED

FOLLOWING OUR APPEAL for suggestions for this journal, contained in the original announcement letter to all Protestant chaplains, we received a number of tips as to your tastes. So far as lieth in us, we have incorporated some of these in this issue. A list of others is here appended. Got any ideas on the following subjects to offer?

Chaplain Theodore Pfeiffer would like to see some sample letters of condolence to service men's loved ones—"truly sympathetic, truly dignified, truly spiritual." Send us yours!

√ √ √

Chaplain Gordon J. Kirk seeks something helpful on the subject, "The

Chaplain's Task in Rehabilitating Military Prisoners."

√ √ √

Chaplain Oscar B. Woolridge suggests some plain speaking on such questions as these: "Is the chaplain as influential with his men as he is thought he would be? Should he try civilian congregations that every man in uniform has not negotiated a return to religion, and the men back from overseas do not appear more religious for their experience? Are not spectacular stories in the press relating to foxhole and life-raft conversions the exception rather than the rule?" We invite your comment!

Chaplain Lawrence D. Graves hails a new journal as a fine means for "getting down our hair," and suggests "the potent stuff on such subjects as war." "My mind has changed since entering the service," "What has the army and navy done to denomination-ism?" "Where will the church come from the peace table?" "How can we realize on the chaplains' prestige following the war?" Fire away!

✓ ✓ ✓

Chaplain Chester O. Mulder has the opinion that it is enticingly easy for a chaplain to "get off his beam" and that of the Special Service officer, Red Cross official, etc. He'd like to see an article on "How I stay on the chaplain's appointed beam."

✓ ✓ ✓

Chaplain Frederick W. Cropp, Jr. in his article on counselling, pages 31-32 would like to see "thumbnail sketches of some of the favorite hymns in the Army and Navy Hymnal used occasionally." Is there a hymn-history chart in the house?

✓ ✓ ✓

Chaplain Arthur F. Weaver says he needs someone to tell him "what to do with my books—too few and too precious to lose or let be destroyed—keep the cockroaches from eating the bindings!" That's an SOS!

✓ ✓ ✓

Chaplain John D. Clyde would appreciate an exchange of ideas in "office and record-keeping procedure, methods of choir-building, in proportion of attendance, in handling special functions." He also would welcome ideas on how to make "the chaplains' meeting" something more than a mere gabfest.

✓ ✓ ✓

Chaplain Charles C. Cole, giving a long glance at the radical proposition that "even a chaplain can make a mistake," thinks that a list of "Don'ts

for Chaplains" might not be out of place—even in this worthy journal devoted to doers.

✓ ✓ ✓

Chaplain Ira S. Fritz favors some discussion on what he calls "the chaplain's tract ministry," with suggestions on how to pick and choose from the welter of religious literature available, and the best means and methods for distributing that which seems the most effective.

✓ ✓ ✓

Chaplain E. S. Hjortland, stating that "we must not adopt the feeling that our work is separate, different and more or less important than that of ministers in civilian life," wants to see some suggested techniques for "fighting the tendency to become purely GI."

✓ ✓ ✓

Chaplain William A. Spurrier (see his article on the Sex Morality approach on pages 31-32) would like some fellow to speak to the question, "Must we compromise on religion in order to be one of the men?" And he would rejoice too over an article on "How a chaplain can and must combat spiritual loneliness—his own."

✓ ✓ ✓

Chaplain Albert W. Shumaker would favor some discussion of "the after-results of religion that grows so luxuriantly in foxholes. What happens to it when the men leave the frontlines and are no longer in need of any divine miracles to save their skins?" Is there anyone present who can outline the best procedures for a chaplain's foxhole follow-up?

Shumaker also suggests opening up the question as to the long-range value of the chaplain's release from all but religious activities. Says he: "I have a notion that emancipation from duties such as those of a Special Service officer is not an unmixed blessing."

S E R M O N O U T L I N E S

THREE FATAL MISTAKES

An outline that can easily and profitably be adapted for service men is that used by Dr. A. H. Boyd of England. His subject: "The Man Who Thought He had Everything." Text: the story of the Rich Young Ruler, whose folly lay in his three fatal mistakes:

1. *He mistook his body for his mind.*
2. *He mistook man for God.*
3. *He mistook time for eternity.*



A SOLDIER WHO MADE GOOD

I. INTRODUCTION: Events leading to contest between David and Goliath. Relative size physically of contestants; comparison of their weapons.

II. RESULT OF CONTEST:

1. Due to David's faith in his *weapon* and his ability to use it. How he acquired his skill.

2. Due to his faith in the *righteousness of his cause*, his country's mission.

3. Due to his *faith in God*. (Story of Sgt. York.)

II. CONCLUSION: What these things did for David, they can do for us as soldiers today.

—Submitted by CHAPLAIN DAVID D. DONOHOO



"GO FORWARD!"

Dr. John Haynes Holmes has an effective sermon on the three kinds of people among the Israelites in their march through the desert:

1. *Those who wanted to go back.* They were fed up with the wilderness, and nostalgically hungered for Egypt. They preferred the slavery of the

Egyptians to the discomforts of the wilderness. Plenty of food and the protection of the Egyptians looked better to them than freedom and the promise of plenty on ahead.

2. *Those who wanted to stay put.* They were content to gather the manna as it came. They were the ones who built the golden calf and worshiped as an idol.

3. *Those who wanted to go places.* Moses was among these few. He saw not the wilderness but the promised land ahead. He heard God say, "Speak unto the children of Israel, that they go forward."



ASK—LOOK—TRY IT!

A sermon by Dr. William P. Merrill also has something. He raised the question: "Is Christianity worth while?" Text: John the Baptist's question to Jesus: "Art thou the one who should come? Or look we for another?" The outline is in Jesus' threefold answer:

1. *First Jesus suggests, "Ask them who have tried it."* Find the best Christian you know and ask him to tell you what and why he believes.

2. *Then Jesus says, "Look at the fruits."* That's fair enough. Would you like to live in a world from which all that Christianity has brought has been swept away? No churches, no hospitals, no rights for women, no modern science, no freedom of thought? Consider what Christianity has done in the mission fields, much of which service men are seeing now at first hand. Consider the adoption of China's heroic leaders of this faith.

any of the most sacred things for which we fight were given us by Christianity.

But the climax of Jesus' answer is a challenge to faith. Only there can Christianity really be proved. How does one prove that marriage, patriotism, is worth while? Only by trying it, by venturing in faith, with religion. There is just one thing that can ultimately make you see that Christianity is worth while, and that is "betting your life on God" just as you now are betting your life on America and all the intangible but very real things she stands for.



FOUR GREAT ESSENTIALS

TEXT: "Watch ye, stand fast in the faith, as ye would love men, be strong."—I Cor. 16:13

INTRODUCTION: Addressed to the Corinthian Church, this was written for the express purpose of strengthening those being severely tested by internal strife and divisions. The text naturally divided into four parts.

I. FIRST, "WATCH YE." One sees the value of watchfulness as one looks at the number of people put on guard in the army. The Bible writers urge watchfulness. Jesus urged his followers to watch with him. We should watch our thoughts, habits, words, deeds.

II. "STAND FAST IN THE FAITH." The Hebrews went to the fiery furnace. Savonarola would not recant his faith. Wesley faced the mob calmly and serenely. These men stood fast in their faith. One needs an adequate faith in God as a stabilizing influence.

III. "QUIT YOU LIKE MEN." Jesus was accused of being a traitor, an impostor, one who stirred up sedition and blasphemed God. But no one ever doubted he was a coward. He always showed himself a man, even in the agony of the cross. Let his grace be in us.

IV. "BE STRONG." The church, the

army and nations need strong men and women, strong in character and in the grace of God, those who will be true to what is highest and best. This day calls for strong Christians to witness to what Christ has done for them and to what he can do through them for the world.

—Submitted by CHAPLAIN HAROLD Y. SLATEN



FREEDOM

TEXT: "Then said Jesus to those disciples which believed in him: If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."—John 8:31-32

Jesus said the source of freedom is truth. Others have also proclaimed truth as the basis of freedom. For example:

I. SCIENCE proclaimed for decades that the truth of the laboratory would make us free. It did free us from much physical drudgery (household appliances, e.g.), from illness and pain (cite recent medical discoveries). But science sold out to the dictates of the German tyrants.

II. EDUCATION also was to proclaim the truth that would set men free. It did free us from much ignorance, superstition. But education also forgot the truth when it was threatened by the German tyrants.

III. Jesus was not referring to either Science or Education. He spoke of spiritual truth. Has its roots in discipleship to God. Men called it superstition. But it alone stood the test and refused to sacrifice the truth (Martin Niemöller, Catholic Bishops of Bavaria, Lutheran clergy of Norway).

As we fight again for freedom, let us remember these words of Jesus. It is spiritual truth that will give birth to enduring freedom.

Let us remember this too when we return again to peacetime living.

—Submitted by CHAPLAIN ALBERT W. SHUMAKER

THOUGHT - STARTERS

EDITOR'S NOTE: *This column arises from the statement of one chaplain who writes: "I don't need full-scale sermons. And mere 'outlines' don't get me going. Just give me a punchy quote, an apt or unusual text, or a thought-provoking title and I'll take it from there." Well and good. For him and for others like him, we print below a miscellany of provokers. Try them out on your mental piano, and if they touch a new chord or awaken a whole symphony—then, as the chaplain says, you can take it from there! We solicit contributions to this department.*

»For a title, take "The Declaration of the Independents." Kick off with some comment on the kind of "independents" who created the democracy for which we fight. Move on to what the world owes those free-wheeling individualists in all realms who refused to be mentally or physically bound by the tyrannies of mind and heart. Head for the nub of things by picking out some Biblical "independents" (Hebrews 11 is full of them) and challenge your hearers to be "adventurers for God."

»And speaking of titles, does Virgil Thompson's *"Four Saints in Three Acts"* suggest a sermon outline?

»A prominent psychologist avers that "All our vices are virtues that have degenerated." Examples: sexual lust from holy love, gambling from the instinct of faith, murderous hatred from the instinct of righteous indignation, and others that will occur to you.

»This one was born of the tribulations of modern travel—"When the Air-Conditioning Goes Sour." We've all sweated it out recently on trains that, advertised as air-conditioned, turn out to be stifling prisons of discomfort. It's a mild parable of worse things we must put up with in a

world gone awry. You could call it "The Technique of Remaining Christian While on Life's Hot Spots."

»You may recall the character Gabriel's comment in *Green Pastures*. Taking a look around the world, he reports back: "There ain't nothing fastened down there no more." What can you do with that statement, proving Gabriel sadly right in assaying many mutable things but tragically wrong in overlooking "the things that cannot be moved"?

»In his book *Social Salvation* (Scribner's) John Bennett makes this illuminating comment: "The prayer 'Give us this day our daily bread' means 'Give us this day the brains and conscience so to organize our economic life that the bread which thou hast already given us may not rot, but may be distributed to meet the needs of all the people.'"

»G. K. Chesterton once said that what was wrong with Omar Khayyan was that "he sat in the cellar and believed that it was the only room in the house." See anything there?

»For a homily on human understanding and brotherhood it would be hard to find a better text than the

Arabian proverb: "I complained because I had no shoes—and then I met a man who had no feet!"

Propos the above, Dr. John Henry Nevett had a most effective sermon based on the text, "When ye pray, Our."

That tough sarge who yelled at his men, "Come on, you so-and-sos, do you want to live forever!" unknowingly earned a good title, minus the propriety, for a sermon on immortality.

And if you want to take a topic from the general thought that a man's consisteth not in the number of days, consider Methuselah and Jesus. Of the former the bare record is, "And Methuselah begat sons and daughters and he lived 969 years and he died." That's all—a life of one dimension, length. Jesus, on the other hand, lived but 33 years, 30 of which were spent in preparation. Ten years of spiritual discipline for one year of service. But how much he packed into these three short years! His life had three dimensions—breadth and height and depth, as well as length. And his life has become the light of men.

For those of you who like to play names and stimulating titles, it occurs to us that there may be something in "GI Joe the First." The story of Joseph and his brethren is unsurpassed as a topic for service men.

And then there's that other Joseph, stepfather of Jesus. Consider how he walked by faith, his practical heart nonetheless wrung with questions concerning this Son who was not his at all; how he loyally protected Mary from the gossips who never could believe her story; how he gently nurtured this lad through his boy-

hood, living before him such a life that, later, Jesus could find no finer descriptive for God than the word "Father."

Both Josephs are worthy predecessors of today's GI Joe.

» And there may be a series on the name "John." The text is obvious—"A man sent from God, whose name was John." Besides the Baptist, consider the others bearing that name who have contributed to the more abundant life from scientific and social as well as religious realms. (Even "John Q. Public" would qualify as a "man sent from God" who may or may not live up to his potentialities!)

» If it's a challenge to duty in the postwar world you want to give, muse over the famous sermon topic used by Dr. Charles E. Jefferson at the conclusion of the first World War. His subject: "And Noah was drunk." Facing the opportunity for reconstruction of a world following disaster, Noah went on a bender. That's how too many men react in the let-down following a battle or a war. Treat the various kinds of intoxication by which we may render ourselves unfit to meet the after-war crisis.

» And there may be something for you in the Persian proverb: "Four things come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity."

» From the Shakespearean quotation, "Out of this nettle, danger, we pluck this flower" (*King Henry IV*) President Harold Dodds of Princeton gets the theme for a book. Consider how in the service the flower of faith (mention other blooms, if you like) emerges from the dangers of war.

I L L U S T R A T I O N S

"After one of our litter-bearers had returned from carrying wounded under fire, for the first time he began attending services regularly," relates a navy chaplain. "One of his companions said to him, 'Red, you've changed your ideas, haven't you?' Red replied, 'Brother, up there you don't have to change your ideas. You get 'em changed for you!'"

••

In John Masefield's play *The Trial of Jesus* the wife of Pilate says to the Roman official who superintended the crucifixion, "What do you think of his claim?"

He replies, "If a man believes anything up to the point of dying on a cross for it, he will find others to believe it."

She then asks, "Do you think he is dead?"

He replies, "No, lady, I don't."

"Then where is he?"

"Let loose in the world, lady, where neither Roman nor Jew can stop his truth!"

••

Dr. Rufus Jones tells of a foot traveler who asked a youth he saw by the wayside for the location of a destination he wished to reach. He received this answer: "If you go on the way you are headed it will be about twenty-five thousand miles, but if you turn right-about-face it will be about three."

••

A grandson of Robert Bruce, the Scottish hero, when enticed to a dishonorable deed, said proudly, "I cannot do it. I bear the name of Bruce!"

••

One of Beethoven's most famous concertos was suggested to him as he heard repeated knocks, in the stillness of the night, at a neighbor's door. Again and again he heard the beats and he could not resist until he had arranged them together so that they made a most appealing concerto.

We usually hear or see the thing for which we are looking. Beethoven heard knocks, but

these knocks on the door were translated into musical beats. He had a musical concept and desire. The things he heard enlarged his musical horizon. The statement that "opportunity knocks but once at your door" is not altogether authentic. Life offers us many opportunities. But only the individual who, like Beethoven, is constantly on the lookout for them will find them. When men are anxious to serve, opportunities will come.

Many of us receive the common impressions of life; but the important matter is to cultivate an appreciation for the better things, so we will be able to translate the hard knocks of life into useful service.

—CHAPLAIN E. FROM

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Things were pretty rugged over Rabaul for Marine Captain Harold R. Walker and his gunner, S/Sgt. Greydon Tabor. A mess of Zeroes were hot on their tail. The dive bomber pilot heard the thunder of Tabor's guns. Then he heard the gunner's voice over the throat mike:

"Listen to me, Lord. I don't care about myself, but the captain here has a wife who loves him. Get him back, Lord. Listen to me please . . ."

Then the voice faded and the twin 30's were quiet. Miraculously, Walker got back to the base, two holes in his leg and more than a hundred in the plane. Staff Sergeant Tabor was dead.

••

An elderly Negro, somewhat frail-looking and carrying a homemade box under his arm, stepped from a train in Washington, D. C. He stopped a porter to ask for directions. "Sorry, Pop," the latter replied, "ain't got time to tell you now. We're looking for a big scientist that's coming here from Alabama."

Dr. George Washington Carver (for he was the scientist they were looking for) was on his way to the House of Representatives, the invitation of the Government, to tell the story of the peanut, which he did to su

those that he held the House enthralled. He talked of this storehouse of divine powers, and how the great Creator had opened the door of that storehouse to the use of a humble, industrious Negro who was to trust him. From his homemade box he produced face powder, milk, axle grease, gunners' ink, and a few others of the 300 uses he had obtained from peanuts.

In a Senate committee, when asked, "Where did you learn these things?" he answered, "From an old Book." "What book?" "The Bible." "Does the Bible tell about peanuts?" he was asked. "No, Mr. Senator," he replied, "but it tells about the God who made the peanuts. I asked Him to show me what to do with them, and He did."

The Magazine reports that at Fort Meade, Maryland, an army pigeon named Clarence had his wings stuck with oil, walked ten miles, and delivered his message.

The forces which keep us from our goals are not always big things; the weak things do not count upon really defeat us. When barriers are removed; tiny barriers remain.

Long ago, says the *Religious Telescope*, a stranger met an overland traveler who had come on foot from the Golden Gate to New York. He was interested to know what was the greatest difficulty the traveler had encountered in his long journey. He suggested perhaps the mountains on the trail had been the greatest barrier, but the traveler denied his questioner that it was not that. He suggested that perhaps the swollen rivers which cut across his road presented the greatest hazard, but it was not that. At a little he said, "What almost defeated me on my journey across the continent was mud and in my shoes."

A soap manufacturer, not a Christian, was talking with a minister. Said the soapmaker, "The gospel you preach hasn't done much for there's still a lot of wickedness among wicked people."

The preacher made no immediate reply, but they soon passed a child making mud pies. He was exceedingly dirty. It was then the preacher's turn, and so he said: "Soap hasn't done much good in the world, I see;

for there's still much dirt and many dirty people."

"Oh, well," answered the manufacturer, "soap is useful only when it's applied."

"Exactly," was the minister's reply; "so it is with the gospel we proclaim."

In the service, you've probably discovered, a man's sins are not readily forgotten, though they may be forgiven. For instance, take that plaque some GI erected in Sicily, reading: "*General Patton Slapped Here!*"

Some soldiers are like the Indian who summed up his use for religion thus: "Plenty well—no pray. Big bellyache—heap God!"

There is a monument at Gettysburg to honor the memory of a color-bearer who became isolated from his regiment after a charge. The regiment retired, but the color-bearer and several men held their ground. The major sent a messenger through to the boy, "Bring the colors back to the regiment!" The boy replied, "I suggest, sir, you bring the regiment up to the colors."

A chaplain was ready to preach to a regiment just back from the frontlines. As they drew up in the field under the open sky, which was the church for that day, rain began to fall on the weary men. The chaplain stepped forward to preach. "My text," he began, "is: 'What think ye of Christ?'" He paused. "My sermon," he continued, "is: 'What think ye of Christ?' . . . The parade is dismissed."

In Washington, says Dr. E. Stanley Jones, there is struck over the radio each day the note A 440 as the standard note by which the nation is to tune its instruments. Everything that departs from that note is discord, and hence torture. This standard note is not arbitrary; it is inherent. In Jesus the standard note of human living is struck. Everything that tunes to that note catches the music of the spheres; everything that departs from it is discord and torture. God does not inflict any torture. The departure itself produces the torture. It is inherent.

AT YOUR SERVICE

- *Materials and services available to chaplains*
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● IN THIS DEPARTMENT each month we will list those special services and sources of materials available to you from church agencies and individuals. You can help us make this department a rich mine of information to your fellow-chaplains by advising us of other materials you have found helpful.

The League . . .

The Service Men's Christian League (address on inside front cover) offers the following materials and services:

THE LINK MAGAZINE: Available free in whatever quantities you can distribute monthly with good effect.

LEAGUE UNITS: Information and helps in setting up discussion, Bible study and worship groups. Write for Handbook outlining ways of forming and using such groups.

LITERATURE: A clearing-house is operated at SMCL headquarters; orders for literature of all kinds may be sent here for forwarding to agencies supplying same.

RELIGIOUS FILMS: The League, in co-operation with the Y.M.C.A. and The Salvation Army, operates a free film service for chaplains. Write for details of films available and instructions regarding distribution.

BULLETIN ANNOUNCEMENTS: See opposite page for flexible placard available for chapel and other bulletin board announcements.

The Commission . . .

The General Commission on Army and Navy Chaplains offers, in addition to the usual services, the following:

WASHINGTON OFFICE: When in the nation's capitol, you are cordially invited to make the Commission office your headquarters (see inside front cover for correct address). If you have important personal correspondence to which you wish to give attention when coming to Washington, or which you wish forwarded, it is suggested you have it

sent in care of the Commission. Banking, check-cashing and notary public services are also available.

ORDERING BOOKS: Some chaplains have found it inconvenient to place orders for books, especially when serving overseas. Feel free to use the Commission as your purchasing agent. Postal money orders may be sent to cover the approximate cost of books, and they will be forwarded to you as directed. Cash balances, if you wish, may be left with the Commission to cover later orders.

MENTAL HEALTH LITERATURE: For some time the National Committee for Mental Hygiene (in co-operation with the Josiah Macy, Jr., Foundation) has been making available to psychiatrists and certain other professional persons in the military and naval service, articles, reprints, reports and other literature on this subject. Interested chaplains who request that their names be carried on a special mailing list for this material, will be regularly supplied with a selection for their special use made by the Federal Council's Commission on Religion and Health.

Miscellaneous . . .

To the first 200 chaplains who write for the author of "Alcohol—Its Physiological and Psychological Effects and Their Social Consequences" will be sent 50 copies of the booklet, free of charge. Address: Mary LeVine Reed, R.N., c/o North River Press, 34 West 43rd St., New York 18, N. Y.

Sample copies of *Prayers for Men in Service*, written by Army and Navy Chaplains and others, and *Prayers for Women Who Serve* (both booklets edited by G. A. Cleveland Shrigley) will be sent free of charge to a chaplain who requests them. The regular price is 10c a copy. Address: Devotional Literature Press, 195 Bird Ave., Buffalo 13, N. Y.

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Tribute to You

I SAW him kneel in a foreign land,
I felt his touch on a fevered hand;
I heard him cheering a lonely heart,
And sensed the faith that his words impart;
I watched him ministering in the fray—
His only weapon the power to pray,
His sheltering shield the love of Christ
That in all the ages hath sufficed
To smooth the warrior's weary way,
And keep his trust in a better day.

Oh Christ of the chaplains everywhere,
Thy Church would offer a fervent prayer
Of gratitude for these whose sword,
The flaming Testament of Thy Word,
Is shining bright in the battle night
And claiming victory for the Right!

—H. VICTOR KANE

(Submitted by Chaplain Mark W. Gress)